

# Zion's Herald.

VOLUME LXVII.

BOSTON, WEDNESDAY, MARCH 13, 1889.

NUMBER 11.

## Zion's Herald.

PUBLISHED BY THE  
Boston Wesleyan Association,  
36 Bromfield Street, Boston.

CHARLES PARKHURST, Editor.  
ALONZO S. WOOD, Publisher.

All stations preachers in the Methodist Episcopal  
Church are authorized agents for their locality.  
Price including postage \$2.50 per year.  
Specimen Copies Free.

### THE OUTLOOK.

M. Tirard, the new French Premier, shows himself even bolder and prompter in facing the difficulties of his position than did his predecessor in office. The Patriotic League has been summarily suppressed, and its chiefs will be tried for conspiracy, certain treasonable documents having been found among their papers. Large deputations are forbidden to visit Gen. Boulanger's house; the presentation of swords to him is inhibited, and officers are warned not to salute or recognize him in the Bois de Boulogne. This is, perhaps, more vigorous than wise.

A "gold fever" that recalls that of 1849 has broken out in Lower California. People are flocking to the spot in great numbers, particularly from San Diego, which is only fifteen miles from the boundary line; and so indifferently are they to the fact that they are on foreign soil, that it has been found necessary by the Mexican authorities to call out troops. A similar state of things is reported from Terra del Fuego, where gold was discovered two years ago. Chilian marauders, armed with Winchester and Remington rifles, make frequent descents upon the mining districts and drive away the Argentine miners and settlers. Gold-hunting and lawlessness go together.

The Oklahoma bill was permitted to die in the Senate, but preliminary steps were taken towards recognizing it as a territory by a provision in the Indian appropriation bill for the purchase of the Creek and Seminole districts, which constitute Oklahoma proper, and for negotiations for acquiring the Cherokee strip. The first-named purchase has already been ratified, and nothing remains but to pay over the money. The Cherokees demur at the price fixed for their lands—\$1.25 per acre; they can easily sell to private parties for \$3; and they very properly think the government should not cut down the market value. A commission will be appointed to confer with them. The ceded Creek and Seminole lands—2,000,000 acres at least—can be thrown open for settlement as soon as paid for.

The Italian cabinet has been re-formed, Premier Crispi remaining four of his old associates. He hopes now for a working majority in the Chamber of Deputies, but has informed Prince Bismarck that he will be unable to keep the Italian army up to the standard privately agreed upon for the triple alliance. The twelve army corps will be reduced to ten, and the frontier work will be limited to merely defensive work. The Italian people decline to beggar themselves to maintain excessive armaments, merely to please foreign powers.

Later advices from China explain the uprising at Ching Kiang Foo, in which the foreign settlement was attacked and looted, and the American and British consulates were burned. It was caused by the tyranny of the Sikh policemen, whom England transfers from India to preserve order in her colonies and settlements. These red-turbaned, haughty officials treat the Chinese with contempt and cruelty, and it was resentment against this class that finally aroused the ire of the natives at Ching Kiang Foo. There is noticeable, however, all through China, a marked increase of hostility towards foreigners. The leaven of our exclusion bill is working. But this should not hinder the practical sympathy for the famine-stricken provinces that is taking shape in large subscriptions for relief. It will be Christian, as well as humane, to swell these to the largest amount possible. The distress is perfectly appalling.

It is certainly time for England to wake up, and bring her navy to the standard needed for self-defence, as well as for aggressive movements. Sooner or later Gen. Boulanger will be given the opportunity for showing what he can do for France. He must make a demonstration somewhere—those who will put him in office will not be content with tame conservatism. Germany is too strong for attack. Italy is protected by her alliances. The only field that lies open is the recovery of lost prestige in Africa. Egypt must be recovered to French influence. Gen. Boulanger has made no secret of his determination in this respect. But this means war with England; and that the latter power perceives the danger, is evident from the announcement of the admiralty of the intention to add to the naval force a total tonnage of 318,000 at a cost of £21,000,000. Such figures are almost bewildering. To call for seventy vessels at a single stroke indicates that the government is fully awake to an approaching emergency.

News came last week that without waiting for the arrival of Capt. Wissman at Zanzibar, the Germans had retaken Bagamoyo, without serious loss. The Arab loss was heavy, and their leader, Bushiri, was wounded. This is a good beginning; and if the Germans have learned wisdom from past experience, and will adopt a course towards the natives less offensively dominating, they may hope ere long to regain their trading posts and the domain of the East African German Company, from which they were expelled a few months ago. A good deal is expected of Capt. Wissman, who is now on the point of leaving Cairo for Zanzibar, and who is thoroughly familiar

with African life and customs. As he will content himself with a force of about a thousand men, and is careful to include a fleet of light-draft river steamers in his equipment, it is clear that he has no rash project in mind.

The new administration has fully and smoothly entered upon its duties, and thus far, at least, no jar has been felt. Disappointed seekers for high offices take a pessimistic view, of course, of the situation, and predict disaster; but their croakings have no effect upon the public confidence. President Harrison's determination to "go slow," both in making changes and in developing his policy, will commend itself to thoughtful, conservative men of both the great parties. The semi-official announcement of the President's intention to be his own premier—not to resign the executive control to his secretary of state or any other adviser—has caused great satisfaction. Devout Christians everywhere will keenly sympathize with one called to such a vast responsibility, and it is "meet, right, and our bounden duty" to remember in our prayers our chief magistrate and his advisers in administration.

The agitation in Canada over the Jesuits' Estates bill is on the increase. Mass meetings have been held at different points, condemnatory resolutions have been passed, pulpits have warned of danger, and the press has fulminated, until public feeling has reached such a pitch that Bishop Usher, of the Reformed Episcopal Church in Montreal, has felt called upon to utter a restraining voice, and to summon Protestants to put forth their power to prevent a religio-civil war. The Toronto Mail, which ventured to publish in full the secret oath which Jesuits are said to be required to take, has been sued for libel by the Society of Jesus, for \$50,000. The Dominion Jesuits realize the value of the concessions which they have long worked for and have without a fierce struggle.

The death of Capt. John Ericsson is too recent and near to permit one to form any adequate conception of the altitude and usefulness of his life. His will be a fame that will tower and widen with the lapse of time. It is difficult to condense within the limits of a single paragraph even the more important of the mechanical inventions and devices for which the whole world is indebted to him. The idea of the screw propeller, which has revolutionized steam navigation, came from him. In 1841, his invention having been declined by the English admiralty, he applied it to the U. S. S. "Princeton," and its success "changed the construction of the fleets of the whole world." His contribution to the "Monitor," built in a hundred days, not only saved our sea-coast cities, but the Union cause, and revolutionized naval architecture. The principle of artificial draught for locomotives; that of condensing steam and returning the fresh water to the boiler; that of the link motion for reversing locomotive engines; and that of the application of heat as a motor in engines, emanated from him, and the last years of his life were devoted to the perfection of a sun motor—the utilization of the sun's radiant heat for the production of motive power. Capt. Ericsson was a Swede, and was born in 1803. His prodigious and fruitful activity, continued to within three weeks of his end, was largely due to his remarkable habits of daily exercise and restricted diet. If his native country does not demand his dust, his adopted land should hasten to choose a suitable burial spot and to erect a fitting monument.

The attempt of the French copper syndicate to "corner the world" came perilously near a disastrous failure last week. Rapid inflation of the price of the metal from £30 per ton to £85, with a rapid accumulation of stock far beyond the demands of the market at the high price placed upon it, and the compulsion of the syndicate to continue to receive the output of the interested mines, and even of outsiders, at a ruinous rate, led finally to a rapid fall in the price of copper, a panic in the various stocks and companies controlled by the syndicate, and a run on the Comptoir d'Escompte, of Paris, the banking-house which has backed the syndicate, and whose manager, M. Derfert Rochereau, ended his life in a fit of desperation. The credit of the bank has been sustained by advances from leading capitalists and from the Bank of France, and arrangements have been made for restricting the output. Whether the threatened collapse is really averted, or merely postponed, is not yet determined.

King Milan, of Serbia, has abdicated. His son, Alexander, a boy of thirteen years, has been proclaimed in his stead, with a council of regency of which M. Ristich will be chief. The ex-king will retain command of the Serbian army, and will assume the title of Count Takowa. It is an open secret that his own excesses, rather than the cares of State, have brought on the nervous malady which has led to his surrender of royalty. He is a notorious and reckless gambler. His flagrant marital infidelities have been the scandal of Europe. His divorce of Nathalie, in order, among other reasons, to gratify his passion for the woman with whom he will probably now connect himself by a morganatic marriage, has left upon his character an indelible stain. The fate of the Archduke Rudolf is said to have strongly affected Milan. He is haunted by the fear of assassination—his uncle, Prince Michail, whom he succeeded, was slain by him in that way twenty-one years ago. The ex-king was the fourth of the Obrenovich dynasty, the founder of which threw off the Turkish yoke in 1829. He was crowned at Belgrade in 1872, but Serbia was not proclaimed to be a kingdom until 1882. As a soldier Milan has not achieved success, having

been repeatedly worsted by the Turks, and having been disastrously defeated in his attempted invasion of Bulgaria in 1885. His kingdom has been disturbed by foreign intrigue, Austria and Russia contending as to which should influence the administration of affairs. Milan, favored Austria; his queen Nathalie, the daughter of a Russian officer, was, of course, an ardent Russian partisan. The abdication of Milan is declared to be "a complete victory for Russian diplomacy."

Extraordinary efforts are being made by the "boodlers" residing in Canada to resist the passage of the extradition bill. Money is being freely used, and strong influences have been brought to bear upon members of Parliament to secure opposing votes. Prof. Weldon, the author of the bill, states his reasons for introducing it in the following cogent language:—

"I, as well as any respectable man in the Dominion, am suffering from the facility with which a thief, or blackmailer, or briber, or embezzler can find a refuge here. I go to a hotel, and the chances are that my name on the register is preceded by that of some well-known American boodler or defaulter. In the dining room, the chances are that I am put at the same table with this thief. I ride beside him on railroad cars, he sits in the galleries of this House, and mixes with my family and friends; he lobbies in the halls of legislation; he is omnipresent, leans into your face and utters his unsavory personality and worse character at every turn you make; he occupies a box at the theatre, while you sit in the stalls; he obtains control of important manufacturing interests and becomes a director in corporations chartered by the Dominion or provinces; he is a social pariah, a national disgrace, a menace to our institutions, and a temptation to our clerks, our business men, cashiers, bank officials and our children to do wrong and live in luxury on the other side of the line, safe from pursuit and punishment."

Whether winds blow foul or fair,  
Through want and weal and toil and care,  
Still will I struggle up to thee;  
That though my winter days be long,  
And brighter days refuse to come,  
My life no less may sweetly bloom,  
And none the less be full of song.

### THE SILENCES OF THE BIBLE.

BY REV. D. SHERMAN, D. D.

THE silences of the Scriptures are hardly less impressive than their revelations. Usually they are silences where man, controlled by natural impulses, would have spoken out with emphasis. The reasons for this restraint and check in the tide of Divine communication may not be always clear, though some general considerations may apply to the matter.

This result is reached in part by the writer's singleness of purpose. Inspiration is not only intense, but definite, aiming to do one thing at a time, and to do that one thing effectively. The general theme of the Bible is the economy of redemption; but the subject is usually treated in detail. One writer depicts the Redeemer, His birth, life, or death; another, the grand features of the scheme, or the application of the economy to the human soul in regeneration and sanctification. The relation of the new to the old covenant is elaborately presented in the epistles to the Galatians and Hebrews; justification by faith is expounded in the epistle to the Romans; and the importance of works is insisted on by St. James. Whatever be the immediate object of the writer, he keeps the end steadily in view, allowing no side issues to obscure his grand objective, or to encumber his narrative. In this particular they are unlike the average secular historians and biographers, who often delay to note side events and to touch with rhetorical flourishes characters but loosely connected with the subject in hand. The inspired historians are chary of rhetoric. In a style simple and direct they hold the main facts in relief. Like a majestic stream, flowing amid groves and meadows, the narrative moves onward with only incidental notice of even the most distinguished individuals aside from its course.

Again, omission is an effective mode of placing in relief the topic under consideration. The single tree is revealed in full proportions by cutting away the rest of the forest; the telescope is directed to the particular star about which information is desired. The exclusion of all the others from the field of vision allows the concentration of attention upon the particular point of interest. The Bible writers put nothing in the narrative to distract or divide attention. They hold the thought of the reader to the one thing under consideration.

The silences of the Bible are often a test of faith. The whole and rounded truth is self-evidencing, but God often gives it a segment at a time. Partial truth appears to unfaith to be untruth. Produce the missing segments, and unbelief is put to confusion. These are sure to come along in the unfoldings of God's providence; but meantime faith may experience a strain and be sorely put to an answer to the specious objections of the doubter, who reasons without all the facts in the case.

Noah had but a part of the case when required to build the ark. He had the Divine command and purpose; the exhibition of power in the carrying out of that purpose was yet to be realized. With the entire case in hand, no great faith would have been required; the tension of his faith was in the requirement to act on a partial revelation. The point is illustrated, also, in the case of Abraham. The silence as to the place of his destination, when departing from his Chaldean home, was a severe test to the childlike and implicit confidence reposed in God. Moses' prayer, "Show me Thy way," could not be immediately answered. As to much of His plans for the future, there was deep, unbroken silence. Faith must move on to the simple declaration of the One who dwelt in the bush and the cloud.

The silence of Scripture insures brevity, by the omission from the record of immaterial items. Compression rather than expansion is

the law of Revelation. The Bible in a hundred quartos would have been a failure by excess; the whole would have been buried long ago in old libraries. Most great authors are too voluminous to live. The brilliant thought, which would have lived in an incisive paragraph, or in a monograph, is lost when diluted into twelve octavos. Dickens and Scott filled libraries with the sketches of their airy nothings; the legislation of England has grown to cart-loads; the Lord has given the literature, law and history of His kingdom in the compass of a small volume which may be carried in the pocket and read in a week. The question was not how much could be put in, but rather how much could be omitted. How little we know of most of the Apostles! Little of Mary, the mother of our Lord! Nay, of the Lord Himself how little! Of His birth and death, some of His travels and discourses, we know something. Of His childhood and youth, how little! From the age of twelve to thirty, that formative period so important in the history of all great men, not a line or letter! Eighteen golden years, which an uninspired author would have filled with details, a total blank! Of the household, whose lineage was traceable further than that of William the Conqueror or Caesar, to Solomon, David, Abraham, to Noah and Adam himself, and whose glory was to fill the whole world, we have only faint traces. The omissions far outnumber the insertions. The record of our salvation is given with adequate fullness; as to the rest, there are great gaps in the record we study in vain to fill out. Something may be gleaned, but after the most weary research much obscurity remains.

Finally, the silences of Scripture tend to awaken inquiry and inspire study. They take us below the surface, and induce the examination of minute and obscure points and the comparison of passages and incidents standing far apart in the record, but capable of shedding light on each other. The two Testaments interpret each other. Long ago Augustine wrote: "In Veteri Testamento, Novum latet; in Novo, Vetus patet."—In the Old Testament, the New is concealed; in the New, the Old lies open.

St. Paul tells us the Israelites were baptized in the cloud and in the Red Sea. The Old Testament history informs us that they passed over dry-shod. The Psalmist adds: "The clouds poured out water; the skies sent out a sound. The voice of thy thunder was in the heaven; the lightnings lightened the world; the earth trembled and shook" (Ps. 78: 18; 1 Cor. 10: 2). The people were not immersed in the sea, as one might be led to think by the language of the apostle; they were sprinkled, as the Psalmist informs us, by the thunder shower passing over them while in the sea. The Bible abounds in similar illustrative cross-references, where one passage sheds important light on another in a distant part of the volume.

### COMPENSATIONS OF AGE.

BY REV. MARK TRAFFORD, D. D.

THE evening of life, with its chill shadows, is a condition forward to which we often look with anxious apprehension. What it will bring, how we shall feel when the bustle and excitement of active life are checked and the final point is reached, and before us is nothing but the final step into the unknown, "must give us pause; when we must say, "It is done," and we then adopt the language of King Hezekiah: "I have rolled up like a weaver, my life. He will cut me off from the loom . . . My habitation is folded up like a shepherd's tent, and I must move."

Now, in all this there would seem to be evil, and evil only, without a relieving fact. And yet, why should it bear this sombre aspect, and why should one complain? To say nothing of the inevitable, is it not really our choice? Have we not labored for it, fought for it, vigilantly watched and guarded each avenue to disease and decay for a long time past, studied the laws of life exhausted physiology, and for the elixir of life and the secret of longevity, and now that the thing sought for is come, "do we well to be angry?" We might have stopped at any point in our pilgrimage had we so elected; we could have "our quietus made with a bare bodkin," and so escaped this seeming evil. But no, we longed for life; yet it was an ideal life, without trials, pain, or old age. We longed for an impossibility. And now that it is here, "O my covelets, remnants of yourselves," let us sit down together in the stillness of this evening hour and look over the situation, and see if we may not draw some good from the seeming ill. All is not lost with youth. As all is not good bearing the semblance, so all is not evil that bears that dark trade-mark. Surely, our life is not an unrelieved time of sorrows and disappointments. We, from our extreme standpoint, or rather sitting posture, may look back upon many luminous hours and days when our cup, albeit a small one, was filled with sweetness, and all went "merry as a marriage bell." You will say, "Yes, but they are gone." That is true, and so are gone our struggles, our bitter trials, our days and nights of painful waiting, all gone; and should we not say, "Thank God, it is over!" Is there no comfort, as we sit around our campfire, sewing up the rents made in our garments by flying shot and flashing bayonets, in the thought that we came out of that *melée* alive and unwounded?

Now, looking through the shadowy past, we cannot fail to see that life is filled with compensating circumstances; that what is lost on one hand is gained on the other. You may stand on the sea-shore upon which the thundering waves break with resistless force. They tear away the soil, and the hungry billows eat into the territory; but cast your glance around that point, and you shall see that what is taken from one spot is deposited upon another, so that it is not final loss, but change.

Now, there are compensations of age as well. Let us see what is left us after the blizzard of life has swept past. We may now dismiss—what has been our torment so long—

### The Uncertainties of Life.

The experiment has been worked out, and there is no more a question as to the result. Life, with each of us, has been an unsolved problem, and the solution has been our unrelieved task. The factor has been our quest. But what has ever been our great trouble is to find an unknown quantity. Could we but read the future, uncertainty would yield to assurance and the desired result be secured; but this can never be, and so we have toiled on, the working out of this experiment constantly foiled by the uncertainties of the future. We have wearied ourselves by treading a thousand paths of research in vain, and then been forced to retrace our weary steps and start in a new direction, only again to fall. But it is over, and we may now sit here in our cozy corner and smile on the crazy crowds that rush by, predict their failure, and pity their folly.

If we have less ambition and diminished power to climb the dizzy height of worldly distinction, we have, also, less fear of a fall. We have had our experience in these matters of our elevation, and we know the uncertainty of elevators and avoid them. Our sympathies are taxed, to be sure, as we see carried by the mangled forms of literary, commercial and political aspirants, and recall with a feeling of satisfaction the quiet line of the old dreamer: "He that is down need fear no fall;" and then we would cry in their ears, could we be heard, the caution of another: "I charge thee, fling away ambition; by that sin fell the angels."

Then, again, if our enjoyments and the pleasures left us are less keen, so the pains we must suffer in the decay of nature are less sharp and wrenching. Our nerve power diminishes as age creeps upon us, and we become less sensitive. If we are wise, we have learned that he is a fool who lives to eat and drink; and so we have little relish now for luxuries, our diet being of necessity simplified, and we are saved the pain of excess.

We have now permission to dismiss the cares and burdens of active life. Our little flock which we have watched and tended by day in the field, by night in the fold, is broken up and scattered; some are with the great Shepherd, others are doing for themselves, and, perchance, giving to us the shelter and care received from us in their helpless days. No more planning and labor for them, no more days of toil and nights of watching by the cradled sufferer. All is passed; not to be sure, forgotten, but the crushing care is gone. Our passions are diminished in their intensity, and we cherish the memory with less of the pain of separation.

"The seas are quiet when the winds are over;  
So calm are we when passions are no more;  
For then we know how vain it was to boast  
Of fleeting things so certain to be lost."

Then once more, if we are less obscured and thrown into the shade by newly risen stars or comets, and have fewer calls for service and labor, we are saved from fault-finding empirics and hypercritics. As we are now happily out of the activities of life, we must not expect the call to prominent positions. True, it will be a little hard at first to yield to the conviction that we are no longer a necessary agent in any enterprise, but called only now and then to hold the fort as a sentry, or to take the place of some one's broken crutch; yet you will find comfort in the thought that you once could pull your oar with the best, and that some poet may sing,—

"I remember him of old,  
When he was own could hold  
With the best;"

and you may say, "I know how it should be done." So we will smile at what seems neglect.

One consideration more, and we will retire from the "madding crowd" to our quiet retreat.

### We are Nearer Home.

The long, rough, tear-stained path is behind us. We have known what it is to be homeless wanderers in the wilderness of this world. But home is now near. The mansion is prepared for us. Perhaps loving hands are putting the last touches to the furnishing. In our dreams we seem to hear the whispers, "Father's coming!" "Mother's coming!" "Husband's coming!" "Wife's coming!" Ah! I hear them even as I write. Home! Oh, thank God! there's an opening in the forest; there's a clearing but a few steps ahead; the Delectable Mountains are in sight; and lo! the Celestial City, with the gates ajar!

Cheer up, then, O friends of old! You can now see things in their true value.

"Clouds of affliction from your youthful eyes  
Conceal that emptiness which age desires;  
The soul's dark cottage, battered and decayed,  
Admits new light through chinks which time has made."

Finally, we have not the fear of death which troubled us in our younger days. No longer is death an enemy, but a friend, sent to set us free from our prison; like the jailer who comes with a smile on his face to open the door and say, "Go free!" When death comes to one in the freshness of youth or the vigor of ripe manhood, Nature regards the attack as an interference with her vested rights, as a rebellion against constitutional law, and makes a vigorous and persistent protest, summoning all her forces to resist the foe. Often the conflict is fearful to witness; "the pains, the groans, the dying strife" attest her claims. It is unnatural for the young to die, and by all the laws of God in nature such an attack is forbidden. It is a premature dissolution of the fruit is not yet ripened. But not so with the aged. They will not suffer in the severance of their bonds. Little by little the process of decay goes on. The nerves lose their sensitiveness, the muscles their tension. The heart which has been beating off the mo-

ments which make the sum total of our allotted time, with never a moment's rest, is growing weary and weak, and, by and by you will lay your aged head upon your pillow, and in the morning be found cold and unconscious, with a sweet smile upon your wan features, showing that you departed with a welcome messenger. He came noiselessly to your bedside, and laid a cold but friendly hand upon your brow, saying so softly, "Come!" The message ran to the heart, and the life-valve closed. It is done! Not death, but transition.

### PROHIBITION POINTERS.

BY REV. C. L. NYE.

IOWA sends greeting to New England. Let Keokuk strike hands with Massasoit! Let Iowa redeemed from rum cheer on Massachusetts moving mightily on King Alcohol! Let the hundred thousand Methodists of this "New England of the West"—many of them your sons—call to our church to rally for prohibition and be "leaders of the front."

All hail! Constitutional Prohibition! Like the old war-horse we snuff the battle from afar and long to be with you. As we write how the old facts of '82 rise up, and we are back again in the battle for prohibition. Ah! those were the days when the Methodist preacher was "abroad in the land." Pulpit and platform every Sunday, and school-house, street corner, store, and country highway all the week, found every loyal Methodist preacher advocating, defending, preaching and praying prohibition. Dr. Armstrong, of Nashua, will remember how from dry-goods box on street corner as well as in pulpit and hall "the lion was bearded in his den." Popularity and provender, applause and ambition, all went into the cause, and we won. And when through a technical defeat we lost constitutional prohibition, we had such a moral power engendered in public sentiment that the dominant party—much against the will of many of its politicians—was forced to give us statutory prohibition, and ultimately re-enforce it, until we have to-day the best prohibitory law in the Union.

And now, after five years of prohibition, with empty jails, and breweries to rent for better purposes, an overwhelming majority for prohibition would no more see the saloon barker in Iowa than they would African slavery!

We are intensely interested in your struggle in New Hampshire and Massachusetts. Let a few facts from Iowa weigh in your minds and lead you to vote for prohibition.

### What has Prohibition Done for Iowa?

1. It has wonderfully stimulated the material growth of the State. With unusual inducements to emigrants offered by States further West, and a large exodus to California and the great Northwest, still Iowa has had a marvelous growth in wealth, manufacturing and material improvements during the last five years. We doubt if it has been surpassed anywhere in the Union.

2. It has remarkably rectified the moral atmosphere. The public conscience has been quickened. The churches have had universal and wide-spread revivals of religion, which the *Northwestern Christian Advocate* rightly attributes in no small measure to our conditions under prohibition. The church is filled just in proportion as the saloon and loafing-place are removed! An absence of whiskey fumes and beer-barrels is a splendid preparation to hear the preaching of piety.

3. It has removed largely the social leech from our communities. The saloon-keeper has largely taken with him into other States the gambler, the loafer, and the hanger-on. These vicious elements are almost an unknown quantity in our smaller towns and villages.

4. It has stopped almost completely the manufacture of drinkers out of our boys and youth. The open saloon closed, the amount of liquor smuggled in and drank grows less and less, and few boys are forming habits of drink. Just at this point prohibition is strong, and all license is lame and weak.

5. It has, beyond all anticipation, lessened crime and emptied our jails and penitentiary. All our judges, sheriffs and wardens unite in this testimony, until no man in Iowa can shut his eyes to this fact.

6. It has converted its enemies and made them its warmest advocates. Hardly a week passes but some one tells me that, opposed to prohibition at first, its success had won his support forever. Every day strengthens prohibition in Iowa.

7. It has demonstrated the majesty of law. All that combined money, political support, and avarice could do to defeat it has failed, and the majesty of prohibitory law is recognized and obeyed.

8. It has blessed uncounted homes in the turning of money formerly squandered for drink into channels of useful and helpful service, and thus all business and social interests aided.

9. It has demonstrated that the only effective way to destroy the drink traffic is to destroy it—prohibit it.

Thus we might go on, and enumerate the benefits and successes of prohibition. There is not a material, social, economic, moral or religious interest that prohibition has not enhanced; not a criminal, vicious, unholo, anarchic element in society that it has not antagonized and weakened; not a good man in Iowa but blesses it; not a devilish and damnable element but curses it. The whole opposition from the fact of a society free from the saloon. Vote for prohibition! Let the pulpit be heard in no uncertain sound on this great moral, unpartisan issue. Let the Methodist Church be a unit now, and success will come. We are intensely interested in your struggle. Join us in this league against the saloon, and help us in this battle against high license, the "last ditch" of the confederacy of rum!

Adel, Iowa.



## Miscellaneous.

## SYMPOSIUM ON THE TIME LIMIT.

The questions below were respectfully submitted to the presiding elders of the six New England Conferences, by the editor of Zion's Herald.

"So far as you can judge, what will be the effect of the extension of the time limit, both in city and in country appointments? Will it tend to lengthen or shorten the average pastorate? How do the churches regard it? How do the preachers feel about it?"

Following are the prompt and brief replies of the presiding elders.

New England Conference.  
North Boston District.

In reference to your inquiries with regard to the effect of the extension of the time limit, I think it would be premature to express an opinion. Only one church on North Boston District has put itself on record as opposed to the extension. I have no doubt that in a few years both churches and preachers will become adjusted to the extension.

J. W. LINDSAY.

## Boston District.

I think it is yet somewhat too early to judge of the average effect of the extension of the time limit. Some of the churches are pleased with it; but, as I judge, not the majority. Up to date three churches on the Boston District have asked their pastors to return for a fourth year.

I think a majority of the preachers are not pleased at the change, and think it should operate only in quite exceptional cases. With that opinion I fully agree.

GEO. S. CHADBOURNE.

## Lynn District.

I have no doubt that some of our larger churches will avail themselves of the opportunity to keep their pastors for the full term of five years. This is indicated by the requests already made for the return of pastors for the fourth year. When the pastor is beloved by all, and is eminently fitted for his work in a field of great opportunities, there can be no good reason for a change, and the churches will not fail to see it.

The smaller churches in city and country will take more slowly to the extension of the pastorate, and the pastors will have less desire to stay. The young men especially will wish to remove at the end of two or three years, so as to give them opportunity to make better preparation for their work and to try new methods of work.

I am of the opinion that the extension of the time limit will tend to shorten the pastoral term. Churches will not keep their pastors for the third year because it is the last, and pastors whose work is not satisfactory will expect a request for a change. On the other hand, pastors will not desire to remain for a second or third year, or even longer, if there is not the fullest success and harmony.

The churches on the Lynn District are not deeply interested in the extension of the time limit. So far as our work is concerned, only a few laymen have expressed themselves in favor of the extension, but all loyally accept it. Where the laymen see it to be best, they will avail themselves of the opportunity to keep their pastor, though they may protest against the rule.

The preachers look upon the extension of time as an experiment. They are not anxious to avail themselves of its benefits. It requires a hearty and unanimous invitation to induce the pastors to return. Some of the pastors have announced to their quarterly conferences, before any action has been taken, that they do not wish to return. The pastors seem to consider the extension as an expedient to meet exceptional cases, and not the rule. I have no doubt that time will show the wisdom of the General Conference in extending the time.

It will meet the wants of our work at many points, especially in the large cities. It will also give the preachers new incentives for faithful work and diligent study. The laggards will be left so far behind that many of them will drop out, while those that remain will do better work, and quit themselves like men.

J. H. MANSFIELD.

## Springfield District.

In reply to the questions involved in the extension of the time limit, I will consider the last first:

1. "How do the preachers feel about it?" From fifty preachers, local and traveling, you would naturally expect a variety of views upon this, as upon all other questions; and the opinions held depend on who the preacher is, what he is, and where he is. Considered abstractly, or in its general application, they regard the extension of the time limit from three years to five as an improvement.

2. "How do the churches regard it?" They study the question, if at all, in its local application. Many of them on Springfield District have been content with a pastorate of one or two years at the most. A longer term would appear superfluous to both pastor and people. Our stronger societies favor the extension of time as a wise rule, even though they may not at first, or always, improve it.

3. "Will it tend to lengthen or shorten the average pastorate?" It is undoubtedly true that the length of the average pastorate has been determined by various considerations aside from the time limit, and it will be no determined in the future. The three years' limit, as also the previous limit of two years, has, however, worked a limited pastorate. All service beyond these terms will, without question, give a longer pastorate to the church. We endorse the change made as wise in many particulars, and worthy of faithful trial.

G. F. EATON.

## New England Southern Conference.

## Providence District.

Replying to your queries concerning the extension of time during which a preacher can serve a single church, I ought to preface anything which may seem to be a reflection of opinion on my district by the statement that the "personal equation" may color what I say; for my prepossessions were all in favor of the change. I voted for it, believed in it, and "hold fast this profession of faith without wavering."

On Providence District little is said concerning it in the quarterly conferences, and nothing is said there or anywhere by the church members whom I meet, which is adverse. The general attitude seems to be one of waiting to see what the effect will be. The preachers talk a little more concerning it, but not much more. Really, I believe that the change has

done much toward establishing what seems to be the true idea of the itinerancy, viz., a system of annual appointments. To this sort of idea we have appended varying times, covering a man's eligibility to re-appointment. But I have never believed that, beyond the system of annual appointments, what is known as the "time-limit" was any essential part of itinerancy. So I shall rejoice to see the time come when the matter of re-appointment to the same charge for the second or twenty-second time shall be determined solely by the needs of the church and the qualifications of the present pastor to prospectively satisfy those needs for the coming year. As to what the effect of this change will be, I anticipate several things:

1. I expect, after we get adjusted to it, the average term will be longer; pending which time it may be shortened a little, but not much.

2. I expect that now no brother will stay the third year, because the time limit would move him without friction in a year; albeit the better judgment of the quarterly conference would suggest his removal at the end of the second year. This will for a little time make some removals which under the old system would have been delayed a year.

3. I hear it said that it is expected that the present system will especially favor the city churches, and favor them, too, at the expense of the country churches. I fall to see why it may not prove as beneficial to the one class of churches as to the other. If a man is doing good work in either place, he can continue; and if not, he must move.

4. I expect that it will tone up the ministry. If any brother is depending upon the "barrel," and has it loaded for three years, he cannot stay three years now without more ammunition. If a man cannot do really efficient work, he will be moved so much more frequently than those who can efficiently serve a church, as to provoke comparisons which will ultimately lead the inefficient brother to seek some other employment. In other words, the present rule is along the line of "the survival of the fittest."

Finally, if the foregoing thoughts are realized, the change will lead to a profounder respect of the pastor by the membership. I think it cannot be denied that our certainty of brief service at longest has made against the pastor's influence among his own people. While I know that pastors of other bodies often secure positions of public influence simply because they are supposed to be somewhat permanent citizens, I also think that the larger profit arises to them out of the fact that they are regarded as the settled pastors of the churches, and there is more deference paid to their wishes, more time for the development of their plans, and a feeling that as they may be pastors for an indefinite time, it is for the member's personal interest to try in all possible ways to adapt himself to the new pastor's ways of working, for it may be that this will be the method of the church for five years to come.

In what I have said I have simply re-stated, on paper, views which I have freely expressed in conversation whenever the topic has arisen. In no instance has there been serious dissent, so far as I remember; and yet I do not assume to speak for Providence District. It is abundantly able to speak for itself, as I might find to my cost were I to attempt so to do. If in any way, however unintentionally, I may have misrepresented either churches or preachers, I may yet learn through your columns "how they feel about it."

D. A. JORDAN.

## Norwich District.

Your letter containing questions concerning the extension of time, limit received. I think it too soon to judge intelligently concerning its operations.

Ques. 1. I should answer: A very few of the churches will ask for the return of pastors for the fourth year, as an experiment; and I am inclined to think that the experiment will not prove satisfactory in a majority of cases.

Ques. 2. Shorten.

Ques. 3. Not very enthusiastic over it.

Ques. 4. They hesitate about trying the fourth year.

E. EDSON.

## New Bedford District.

So far as I can judge, the extension of the time limit will not immediately affect, to any great extent, the pastoral term in either city or country. The reason is, that all the appointments already made, and to be made during the next few years, must of necessity, on the part of both ministers and laymen, be largely controlled by the habits and spirit of the old regime. I am convinced, however, that ultimately the average term of pastoral service will be considerably increased.

As a rule, the laymen, so far as I have conversed with them on the subject, look upon the extension of the time limit as at best of doubtful advantage. This opinion seems to rest upon the idea that in some way the extension carries with it the necessity of a longer pastorate, quite independent of the fitness of things. To their feelings a period of three years is long enough. With some exceptions, the ministers, as a whole, look with favor upon the extension of the time limit.

C. W. GALLAGHER.

## New Hampshire Conference.

## Concord District.

1. It is too early to know, and I am not good at guessing.

2. Ditto.

3. Plymouth is the only church on Concord District that has expressed any favor to it, and that only because by it they hope to retain the present incumbent.

4. Have heard not a word of favor for it from any pastor that I remember.

G. W. NORRIS.

## Dover District.

I herewith send my answers to the three questions.

1. I have nothing upon which to base a judgment as to the effect.

2. It will tend to lengthen the pastorate of the studious and successful, and to shorten that of those who are not.

3. Generally as no great improvement upon the old rule. Little, however, is said about it by the people.

4. The preachers are by no means a unit. Many have grave doubts of the wisdom of the change as a rule. Some are hopeful of greater efficiency, especially in city churches. For exceptional cases, it is regarded with favor.

CHAS. U. DUNNING.

## Claremont District.

Your letter received. In reply, will say, so

far as I can discern, the extension of the time limit will not largely affect the length of pastorate within the New Hampshire Conference, for the present at least. Some of the churches and preachers regard the extension with much favor; some are ready to give it a fair trial, but are uncertain as to the results; while a few regard the change with apprehension. I am of the opinion that a feverish restlessness under a supposed too narrow limitation has been allayed by the extension of the time limit, so that our Methodism is in a more healthful condition.

J. E. ROBINS.

## Vermont Conference.

## Montpelier District.

My views in regard to the extension of time limit are these: That while it will meet exigencies in particular cases, it will not meet the general wants of the church so well as the three years' rule; and that, inasmuch as many of our people prefer the two even to the three years' limit, especially before the five, under the present rule there are likely to be more changes after a two years' pastorate.

A. B. TRUAX.

## St. Albans District.

The question submitted with reference to the extension of the time limit is not as yet affecting us to any appreciable extent. Churches regard it with indifference comparatively, and preachers ditto.

My personal judgment is, that it will serve to shorten rather than lengthen the average pastorate when tested.

E. W. CULVER.

## St. Johnsbury District.

Your kind note is before me. I would have written you before now, but have been waiting for light. However, I will say that I have six three years' men on my district, three of whom have been invited by their churches to serve the fourth year. It is probable that the other three will move, but I cannot tell positively.

Just what the effect of the extension of the time limit will be, whether making the removals more frequent or otherwise, cannot be determined, certainly, until we have had sufficient time to try it.

S. DONALDSON.

## Springfield District.

My reply to your questions regarding the extension of the time limit will apply only to village and country appointments. We have no cities within our bounds; indeed, there are none in the Conference.

1. "Will it tend to lengthen or shorten the average pastorate?" It will tend to lengthen a few, and to shorten other few; but what will be the effect upon the "average pastorate," it is not easy at present to tell. However, a careful study of the subject, coupled with what little experience I have in relation to the matters involved, leads to the opinion that the "average pastorate" will be shortened rather than otherwise by the extension of the time limit.

2. "How do the churches regard it?" The majority of them with marked indifference, only, like yourself, good editor, they are anxious to learn how the work generally is likely to be affected by the change. There are but four pastors within the bounds of the Springfield District who will at the next Conference have served their parishes three years. One of these has already been invited, by the unanimous vote of his quarterly conference, to return for a fourth year. One other will probably receive a like compliment.

3. "How do the preachers feel about it?" Just about as indifferent as the churches. Very few of them care for any extension. They think three years a long enough term in which to do their most helpful work in any parish. A large majority of them will prefer to move at the end of three years, provided they can do so without impairing their standing. These are my opinions.

R. MORGAN.

## Maine Conference.

## Portland District.

Though our Conference, at its last session, passed the following resolution, "That we do not recommend any change in the time of pastoral service," so far as we can judge, there is no very marked aversion to the extension, either upon the part of the preachers or the societies, whether in city or country. We are of the opinion that it will tend to lengthen the pastorate of the preachers. Already some churches have requested the return of their preachers for the fourth year. It will be deemed necessary, as well as expedient, necessary to the harmony, growth and spirituality of the churches, as the preachers will better understand the feelings and needs of their people; expedient for the comfort and pockets of both people and preachers, as the expense entailed by moving will be less frequent. And no doubt at times it will be very profitable to all concerned, as it will afford increased reasons for vigorous effort in study and pulpit preparation to meet the demands of the occasion, whether for the people who are to be instructed, encouraged, or corrected, as duty and occasion may require, or that the preacher himself may keep pace with others who are his co-workers in the Conference.

WM. S. JONES.

## Augusta District.

Yours of the 21st is at hand. The question presented to the presiding elders for discussion relates to a subject that has not been before the people long enough to note its working. I can simply give you my opinion of the district as to what it will do, and how it is viewed.

1. The effect of the time limit—if by this term is meant the extension of the pastoral term to five years—will not, in my judgment, change the average pastorate in city appointments on Augusta District. The preachers will stay three years only as heretofore, unless special exigencies call for an additional year. There will be an offset to extensions that thus occur a shorter pastorate in cases where the only reason for a third year was found in the fact that "We keep our preacher three years."

2. In the country charges the average pastorate will be shorter. The number of charges that will not keep a man the third year unless some good reason, outside of custom, exists, will exceed the number of charges that find an occasion for using the extended time.

3. The churches regard the extension as something that may be desirable in an emergency, but not for common use.

4. The preachers feel hesitant about continuing their pastorate more than three years, but will be more ready to do so than the charges. It may be that packing up and mov-

ing may have something to do with this.

G. C. ANDREWS.

## Lewiston District.

I think there is no very strong prejudice in the minds of the churches against it as a possible thing, but I do not think they regard it as practicable as a general rule.

It will meet with greater favor and come into more general use in the cities than in the country charges. On my district we have no possible chance to test it, as we have no man who closes his third year at the next session of our Conference. My impression is, that it will not affect the length of the pastorate very much at present, but will gradually increase the term of years, except in the weaker charges.

E. T. ADAMS.

## East Maine Conference.

## Bangor District.

Rev. Geo. D. Lindsay, who is attending to the duties of the presiding elder of Bangor District during the illness of Rev. F. H. Osgood, laid the matter before a largely-attended Preachers' Meeting recently held at Brewer, and writes: "I brought the matter before the Bangor District Ministerial Association, and the majority favored the extension of the pastorate."

## Rockland District.

In reply to your question in regard to the extension of the time limit, I would say that, so far as I am able to judge at present, it will have but little effect upon the appointments in this district. The pastorate in the larger charges may be a little longer, while in the average and smaller charges it will probably be shorter, so that the average may be about the same that it has been.

The churches in general regard the extension as unequalled for, and much prefer the three years' limit.

The preachers feel that there may be times when it would be well to remain a fourth year, but generally three years is long enough. It is a significant fact that all the three years' men on this district, except one, have asked to be removed to new fields at the next Conference.

I. H. W. WHARFF.

## Bucksport District.

You desire me to answer as briefly as possible your questions concerning the results of extending the time limit.

1. "Will the extension of the time limit lengthen or shorten the average pastorate?" The average pastorate will be shorter. Many churches and preachers will seek a change at the end of two years, where under the old limit of three years there would be no open request; both parties would agree to continue the relation one year more. A few preachers in both city and country charges will remain the full term of five years. The majority will move oftener than under the old system.

2. "How do the churches regard it?" Most of the churches think three years sufficiently long. They like a change. Some will not be satisfied now with anything less than the best talent in the Conference; for they say, "We intend to keep our preacher five years," and whether able to pay for first-class talent or not, they will make great demands for it, and not being satisfied with the action of the powers that be, they will send their preachers away at the end of the first year on the most trifling pretext of unfitness. The few churches that are fortunate in securing their chosen men rejoice in the new order of things.

3. "How do the preachers feel about it?" The majority are of the opinion that the extension of the time limit will favor a few at the expense of the many. They argue that the "star preachers" will naturally form themselves into an upper-caste society, and arrange for mutual exchanges as the end of their pastoral terms approaches. Matters will thereby be adjusted to their liking, and the bishop's sanction will be the only thing necessary to fix things to run another five years. The leading pulpits will not be open as often as formerly, and the young men will not have the opportunity to rise as quickly. The "favored few" are satisfied.

4. Personally I hope to see the day when all human barriers will be taken away, and the appointments made from year to year in accordance with an "eternal fitness of things." For this we will ever pray.

J. F. HALEY.

## Houlton District.

I answer your questions briefly:

1. In my judgment, no special advantage will come to our work because of the extension of the time limit.

2. I think that the tendency will be to "shorten the average pastorate." My experience upon another district was, that churches often consented to retain the pastor the third year, rather than to subject him to the trouble of moving, that would not have done so had the limit been as it is now.

3. All the expression I have heard from the churches has been unfavorable to the change made.

4. The brethren say but little about it. It may be that they are withholding judgment until after two or three sessions of the Annual Conference, not knowing how the change may affect them. Those who have expressed an opinion do not favor an extension of the time limit.

I think, that while a few will be helped by the change, a feeling of unrest will be provoked in the minds of a majority of the preachers.

J. W. DAY.

## GENERAL METHODIST ITEMS.

The M. E. Church, South, has decided to have an episcopal residence in Texas, and Bishop Kay will go to Fort Worth.

In the death of Dr. W. C. Huntington, the General Conference loses one of its most honored members. He was widely known and highly esteemed.

Dr. Karl Cranston sent a gift of two hundred hymnals to the New Trinity Church of Denver.

Rev. C. F. Richardson, of the Carter St. Church, Sheffield, who is at present on a tour in Palestine, has won by examination the degree of LL.D., London University. Mr. Richardson is believed to be the first Wesleyan minister who has gained this distinction.

In December last the Methodists at Wakefield, England, commenced the holding of evangelistic services in the Royal Opera House, one of the largest theatres in the town. It is intended to continue the services for an indefinite period. The effort has, up to the present, according to a correspondent of a Methodist contemporary, proved a "gigantic success."

Rev. T. Bowman Stephenson, D.D., founder of the London Wesleyan Children's Home, is freely spoken of as the probably successful candidate for the presidency of the British Wesleyan Conference at its next session.

The British Wesleyan Chapel Committee have made their thirty-fourth annual report. From this it appears that church extension has been carried on with vigor during the year. In all 332 cases have received official sanction. These comprise 100 new chapels at an estimated cost of about \$600,000, thirteen ministers' houses, seventeen school rooms, and 103 alterations and enlargements. The total amount sanctioned was about \$1,100,000. Of the new chapels now in course of erection, forty-eight are to be erected in places where there was previously no Wesleyan chapel, and fifty-two will supersede former erections.

Says the *Indian Witness* of Jan. 26: "Bishop Thoburn's first ordination service, held in connection with the North India Conference at Bareilly, was very impressive. Twelve native preachers had been elected to the order of deacon, and were presented at the close of the Bishop's Sunday sermon for ordination. At the head of the line, the first to receive ordination at Bishop Thoburn's hands, stood Rev. Harkus Wilson, of Dwarahat, Kumaon, who has served several years as preacher and native doctor. Twenty-five years ago when Bishop Thoburn went to America, taking his motherless son Crawford, he took a bright Hindustani lad in his teens as his companion—and it was this lad Harkus, now a tall, bearded man, who stood before the Bishop for ordination. Tears were in the eyes of both as the service proceeded. No doubt the one had often prayed that his *protégé* might grow up to be a worthy man and a preacher of the Gospel, but he little dreamed that it would one day be his privilege to ordain him to the office and work of the ministry. We are pleased to note the recent election of Bishop Thoburn as a Fellow of the Allahabad University."

The *London Christian World* says: "Lord Salisbury's name has hitherto been associated with the Wesleyans only in connection with his refusal to grant a chapel site at Hatfield. Now an interesting incident is given, on the authority, it is declared, of Rev. Wallace MacMillan, vice-president of the Irish Conference. One Sunday Lord Salisbury dropped into a Wesleyan chapel at Tunbridge Wells, supposing it to be an Episcopal church. He quickly found out his mistake, but was so interested that he remained the service throughout. The service over, he was at once accosted by an official, who, shaking hands with his lordship, whom he did not recognize, inquired if he was a stranger. His lordship having replied in the affirmative, his interrogator said, 'Have you joined class yet?' 'No,' said the Marquis; 'not yet.' Thereupon the official invited him to a society class conducted by himself in his own house. The old gentleman, still in ignorance whom he was addressing, invited his lordship to remain to the communion; but he declined another engagement. A gentleman who happened to be present and recognized the Marquis, mentioned the incident to his lordship subsequently when meeting him on board a steamer, whereupon Lord Salisbury said, 'If that is the way you Wesleyans look after strangers, I do not wonder you get on as you do.'"

## IT IS TIME.

It is time to be brave. It is time to be true. It is time to be finding the thing you can do. It is time to put by the dream and the sigh, and work for the cause that is holy and high.

It is time to be kind. It is time to be sweet. To be scattering roses for somebody's feet. It is time to be sowing. It is time to be growing. It is time for the flowers of life to be blowing.

It is time to be lowly and humble of heart. It is time for the heart of meekness to start; For the heart to be white, and the steps to be right, And the hands to be weaving a garment of light.

—Selected.

## HONESTY, CONSISTENCY AND SIMPLICITY IN THEOLOGICAL STATEMENT.

BY REV. E. H. HOWARD.

It is the boast of science that it seeks to express its facts in the simplest and most accurate manner—in the use of terms as specific and perspicuous as possible. Ought not religion to display at least an equal zeal in the same direction, to emulate this example of its younger sister on the line of strictly honest dealing in the embodiment of its essential ideas? Certainly, it would seem that in theology, if anywhere, we might reasonably expect not only tolerably clear thought, but, especially, judicial accuracy of expression—the employment of a dialect, or terminology, utterly uncolored by biases or prejudices of any sort in the setting forth of its fundamental and most momentous facts. Unfortunately, quite the contrary of this, there is reason to believe, has been the policy that has thus far too often prevailed. Many years ago, we are told, there was a machine shop up in Vermont over whose portal was displayed the following significant sign: "All sorts of turning and twisting done here." Might there not, over the portal of many a theological seminary, be not inappropriately displayed a similar advertisement? Dr. Whedon once, by way of illustrating the tortuous logic and sinuous methods of the elder Calvinists, said: "Their style of argumentation was as if one should affirm that a given horse is black, but yet that he is black in such a peculiar way, or sense, that, in point of fact, he is not black at all, but rather, strictly speaking, nothing else than white."

But may not we Arminians be charged sometimes with like inconsistency—with often using "words without knowledge," duping, deluding, or, more properly, confounding ourselves as well as our hearers or readers by too tenaciously adhering to the use of terms, phrases and terminologies, which, if not making us palter in a double sense, have yet manifestly become long since quite emptied of their original and proper meaning?

Take, for example, such well-worn phrases as "original sin," "inbred sin," "birth sin," etc. For some reason, possibly out of deference to some ancient, time-honored usage, our Methodist fathers generally adhered to the use of these forms of expression, notwithstanding that the theological views by them embraced rendered these more or less inappropriate and correspondingly misleading. These terms would seem to have descended to us, as heirlooms from the past, and thus to have preserved for them a certain odor of sanctity on account of which these honored sires obviously hesitated to cast them aside. What more significant, meantime, or edifying, than the example of the great John Wesley himself, wrestling with some of these unmanageable terms—calling inherited depravity, for example, "inbred sin," and then, as if sensible of the self-contradictory and wholly un-Arminian character of the term or phrase thus employed, proceeding straightway to explain that he does not really mean sin at all, but rather only what is "sin improperly so-called." Under the circumstances, who can resist the query, "If *improperly* so called, then why, in the name of reason, so call it?" Should not the theologian, one especially speaking confessedly for posterity—the representative and authorized teacher of a system—by all means call things, not by "improper," but by their own proper names?

In defense of this unfortunate circumlocution—these logically inconsistent, self-contradictory, misleading terms—it has been argued: "But is not this natural, inbred depravity of the nature of sin?" Not at all, necessarily. It may be of the nature of evil, not of sin. It may become the ground, or occasion, of sinning, and in this sense be sinful,

i. e., sinful in its tendency. It cannot itself be essentially sin. Sin is voluntary; it relates wholly to motives. Like righteousness, it is born essentially of preference, choice. As such it naturally involves blameworthiness, guilt; only as such can it deserve punishment, or, on the other hand, be repented of, atoned for and forgiven. This inbred perversity, however, is clearly a horse of wholly another color. In itself it is morally as colorless as it is purposeless, as irresponsible as it is unintentional. Destitute, in the very nature of the case, of moral character, so far from being in any wise, even "conceptually," a ground of condemnation, it is to be esteemed rather as one's sheer misfortune, entailing one, not indeed to "wrath," but only to pity, to compassion, the deep and tender commiseration Jesus displayed toward the wretched deacon of Gadara. The writer once asked the astute Prof. Bowne whether inbred depravity, or unavoidable wrong-doing, could, in any sense, be considered judicially obnoxious to divine wrath? He replied significantly: "A man is to be judged, not according to that which he *has* not, but according to that which he *has*. I would as soon think of judicially frowning upon one because he had had the misfortune to be born into the world with a club-foot."

How unwisely, therefore, and especially in view of the supreme importance of clear thought relative to doctrines of this nature, did our fathers thus tenaciously cling to certain of these outworn, outgrown molds of thought, shreds of effete, antiquated creed? Think of the baneful confusion of ideas on this subject hereby occasioned and perpetuated—a confusion of ideas widely rife throughout the church to-day, and as wisely engendering friction and strife. Think of the vast amount of precious time and opportunity that, in consequence of this one misadventure, this one sadly equivocal, doubled false definition, has been frittered away in utterly needless, as well as barren and unprofitable, speculation and controversy.

Is it not about time that we were done with this folly, this pettifogging nonsense; that, in theology, truly, as well as in science, we seek to say simply and explicitly just what we mean; that we honestly and frankly call a spade a spade; that, in a word, we eschew the use of words, phrases, metaphysical refinements and subtle distinctions, which, besides being obviously extra-biblical, can, manifestly, just in proportion as pressed to a literal interpretation, or application, serve only hopelessly to perplex all unphilosophical minds, as well as to cheapen and degrade theology in the estimation of all truly thoughtful men?

## RELIGIOUS SUMMARY.







## CONTENTS.

Original Articles.	PAGE
THE OUTLOOK. The Silence of the Bible.—Compensation of Age.—Prohibition Pointers.	85
Miscellaneous.	
Symposium on the Time Limit.—General Methodism.—Honesty, Consistency and Simplicity in Theological Statement.—Religious Summary.—Educational Items.—OUR BOOK TABLE. Magazines and Periodicals.—Tilton Seminary.—Advertisements.	86
Editorial.	
The Liquor Traffic.—The Reddest Criminal.—Out of Date.—High License.—Constitutional Prohibition.—Penitence of the London Times.—Progress of the Colored Race.—PERSPECTIVES. EDITORIAL NOTE. PERSONALS. BRIEFLETS. Prohibition Amendment in Rhode Island. THE CONFERENCES.	87
The Family.	
Original and Selected Poems.—Thoughts for the Thoughtful.—A Panacea.—The Gifts of the Bible. OUR GIRLS. A Word from the Immigrant's Home. THE LITTLE FOLKS. The Grotto.—Refreshment Sunday-school Libraries.	88
The Sunday-school.	
Originals. Advertisements.	89
Review of the Week.	
Monday Afternoon Talks.—Joseph Cook's Lecture.—Reading Notices.—Advertisements.	90

[Entered at the Post-office, Boston, Mass., as second-class matter.]

## Zion's Herald.

WEDNESDAY, MARCH 13, 1889.

## THE LIQUOR TRAFFIC.

The liquor traffic exists by bullying the public and by having a public that can be bullied. The thief and the murderer never defile the public; they get out of sight if possible. If brought to bay after all, they have no expectation of mercy. The rumrunner tells you plainly you cannot stop his course of crime, and then turns around and offers this defiance of law and order as a reason why you should license his infernal business. Some good people are silly enough to echo his blasphemy as nineteenth-century wisdom, especially if the culprit be willing to pay roundly for the right to sell. Is it not about time to deal with this crime as we do with others of much less magnitude?

## THE REDDEST CRIMINAL.

The high civilization of the century has given occasion for some high crimes against society, human life and civil order; the same crime is found in the managers of the traffic in intoxicants. Their hands are red with the blood of innocent victims. To throw a bomb to set a house on fire, to wreck a railroad train, are inconsiderable offenses compared to the deeds of these men who have introduced into millions of homes poverty, wretchedness, ignorance, crime and death. How long will a Christian public tolerate such criminals abroad?

## OUT OF DATE.

A luke-warm temperance man is today an anachronism and an abomination. An aroused and indignant public will spew him out. However fit he might have been to live among men a hundred or thousand years ago, he has got by his time, and the most benevolent service in his behalf is burial. The great evils due to the traffic, the black wave of death it has brought over the land, burying whole households and communities in the ruin, will allow no good man to stand neutral. To lift the voice as a trumpet to show the people their transgressions and the dealers in this liquid fire their sins, is an imperative duty. Cry aloud and spare not, or give place to more servicable men, is the most favorable judgment society can now award. Dead wood, as well as decayed material, is fit only for the fire.

## HIGH LICENSE.

High license is an old and discredited humbug, which ought to deceive no sensible person at this late date, and probably does deceive only those who wish to be deceived. It is a blind rather than a valid reason, very agreeable to the liquor-dealers and their friends, the license politicians, but very little in harmony with the convictions and wishes of the sober and reliable part of the community. What better is high license than low license? It brings a few dollars more into the public treasury; it is no aid to temperance. It masses the business, makes the dive or hell a little bigger, and arranges to grind up a hundred instead of twenty victims a year. A thousand-dollar license furnishes itself with all the modern conveniences and even luxuries of crime, and sets up in a palace of death. Does any real temperance man wish to see opened in his city or town such a gilded temple of Bacchus? If you must have liquor sold, the meaner the sty in which the horrible and beastly business is done, the better. We have long been trying to cut off the dog's tail inch by inch without curing his madness; let us now use the broad axe of amendment, put in our hands by the authorities of the State, to make the excision close to his ears.

## CONSTITUTIONAL PROHIBITION.

The temperance cause is an evolution. Beginning with moral suasion and a mild form of the pledge, it passed on through the stages of moderate drinking, total abstinence, then license and prohibition, to the more stringent and effective method by amendment. All these measures had their significance in their time, but all point on to further legislation, without which they would not be perfect. The total prohibition of the traffic is the only conclusion in which a sober and free people can ultimately rest. Statutory prohibition is good, constitutional prohibition is better; the one drives the nail through, the other clinches it; the former lifts

"the old oaken bucket," brimming with the delicious beverage, to the top of the well, the latter lets down the detent, or ratchet, to hold what has been gained permanently in place. Hitherto the effort has been a see-saw. The temperance people have laboriously drawn up the bucket only to have it let down at the first slip. The constitutional amendment is designed to make it fast, or at least so fast that no ordinary jar can undo the legislation. To remove the amendment would require so great a stir as would wake up the old commonwealth from the hills to the Atlantic. It is this staying quality we seek and think we shall find in the constitutional amendment. Of course, we are not so wild as to suppose that even constitutional amendment will go alone. The people will still need to be vigilant, and to elect legislators, true to the cause, who will insure the legislation needed to make the new provision effective. But, in doing this work, they will have certain great advantages. They cannot, as in the past, be surprised. The citadel is fortified; at the utmost the enemy can only reach the outworks; and with time to train the cumbrials upon him, he may be quickly driven thence. The law from its high place will remain to thunder out its anathemas against the transgressor, and what is lost in any momentary attack, can be readily regained. The legal structure will remain secure; and we shall not, as in the past so often, have to go back and build again from the foundation. Such a measure is certainly worth securing; and, in fighting the rum fiend, the friends of temperance should avail themselves of every honorable advantage.

## PENITENCE OF THE LONDON TIMES.

In the unlooked-for and highly sensational collapse of the great politico-judicial trial, which for several months has been attracting the attention of the world, the all-powerful *Times*—the great Titan of the British press—has suffered the most terrible chastisement and humiliation it has known during a long, prosperous and distinguished career. However gratified all lovers of truth and justice may feel at the amply merited rebuke which has just been administered by a sternly righteous and unrelenting Providence to perhaps the most proud and imperious journal in the world, it is impossible not to perceive the tragical aspect of the situation and discern an element of real pathos in the great journal's confession of "error of judgment." In such an admission of mistake under ordinary circumstances there would be nothing remarkable. Even Homer sometimes errs. Distinguished statesmen, famous scholars, deep-thinking sages; men eminent in science, in philosophy, in theology, in law, literature and art; men of wide knowledge, of cool and clear judgment, of vast and varied experience in their particular craft or calling have had, at some time or another, to make admission of misjudgment and seek a precarious solace in the old Latin saw, *Humanum est errare*. But the *London Times*, if it never openly and absolutely assumed in the field of British politics what the head of the Roman Church avowedly claims in the sphere of religion and morals, viz., infallibility, was never before known to appeal to the pity of the world on account of a stupid and egregious blunder. It has been for years the self-appointed censor-general in the world of English politics. Governments, however powerful; measures, however wise and popular; men, however eminent and able, were obliged to pay some attention to its dictation. No British statesman in recent years has been completely indifferent to its frown or favor. No prime minister, however powerfully supported in the House of Commons, could force the ship of the State for any length of time against the strong headwinds that kept blowing morning after morning from the office of the *Times*. Conscious of a giant's strength, it used it like a giant. When it laid its axe at the root of a tree, the tree was doomed to fall. And now this high-handed and hardened Pharaoh of modern journalism suddenly appears in a new character, piteously crying *peccavi*. "Errors in judgment may be committed, and for them the penalty must be paid," says the great penitent, with clear recognition of that rigorous and inflexible law of the moral universe which even a powerful journal cannot violate with impunity. For,

"Though the mills of God grind slowly,  
Yet they grind exceeding small;  
Though with patience He stands waiting,  
With exactness grinds He all."  
It would seem as if the *Times* could never be the *Times* again. The fullness and completeness of its withdrawal from a painfully humiliating position shows the depth and thoroughness of its conviction of its wrong far more clearly than a column of penitential paragraphs would do, and this, under ordinary circumstances, would go a long way to conciliate public resentment and re-establish the paper in the popular confidence. But in the position assumed by a journal like the *London Times*, the partisan heat and haste which led to active and avowed alliance with "a vast fabrication of iniquity," like that which has just "exploded," cease to be mere blunders and become crimes. This is one of the penalties which are inseparable from the abuse of place and power. Right or wrong, the world has always demanded from those who occupy its places of trust and prominence a higher style of conduct and conformity to a loftier type of moral and intellectual efficiency than are looked for from those who occupy the common dead level of ordinary humanity; and it insists on attaching a deeper degree of guilt and disgrace to the faults of the exalted and powerful than to the errors of those who are confined to remote and unprivileged places in the lowly valleys of existence. And as it was the avowed object of the *Times* newspaper to

fluence English political opinion in favor of a given line of policy for Ireland by the purchase and publication of documents which nothing but an excessive and malignant partisanship could have prevented it from seeing were likely to be forged, it ought now to be visited with the united and unanimous censure of the British and American press, and with the permanent withdrawal of the public confidence.

Looking at the result of the famous trial in its relation to Parnell and his cause, it is as yet too early to forecast anything definitely. That the defeat of the *Times* and Tory government's dark conspiracy will win the Irish leader many new friends, secure a nearer and surer prospect of triumph for Home Rule, vindicate the political insight and sagacity of Mr. Gladstone, and give an enormous impetus to the cause of English liberalism generally, goes without saying. It has always required assassination, or massacre, or malignant conspiracy like that which has just been exposed in the English law courts, to give popular character and standing to a misunderstood and struggling cause. And probably it only needed this last act of the Salisbury government and the *London Times* to open the hearts of Englishmen, Scotchmen and Welshmen to the persistent and unwearied plea of the people of Ireland.

## PROGRESS OF THE COLORED RACE.

There lies upon our table a new book, "Pleas for Progress," from the pen of Atticus G. Haygood. To apply any titles to such a man only belittles him. He is now God's best man to speak the right word and to do the right act in effecting a permanent settlement of the race problem. He is the agent of the "Slater Fund," the generous amount given to aid in the education of the negro by John F. Slater, of Norwich, Conn. Atticus Haygood is a Southerner, born and educated there, and was chaplain of a Confederate regiment during the late civil war. He was president of Emory College when called to the great trust which he now so faithfully exercises. He declined an election to the episcopacy because he felt called of God to a greater work in the elevation and improvement of the colored race. This new volume gathers up a large number of addresses which he has delivered, notably at Chautauque, at the dedication of colleges and schools for the negro, and at anniversary exercises connected therewith, covering, in its entirety, almost every phase of this momentous race question. We unhesitatingly commend this book to all who would be intelligent upon this problem.

Atticus Haygood is doing an epochal work for the negro, but especially in softening the prejudices which have been so harsh and unrelenting between the South and the North upon this grave issue. While he makes his "Pleas for Progress," he also gratefully recognizes the remarkable progress that has been made.

This is a fact not sufficiently recognized by those so much interested in the best good of the negro. The Freedmen's Aid work, and the effort of our denomination in school and church which Bishop Gilbert Haven and Dr. R. S. Rust planted at the hazard of life, has done very much to lighten that land with a spirit of tolerant appreciation and helpfulness. This spirit of reciprocal and co-operative response on the part of the South should now be gratefully recognized and utilized in our mission there. Our work in the South should now be adapted and attuned to the improved conditions of to-day, and not to the bitter prejudices and irresponsible condition of twenty years ago. In dealing with the South we should know well what that familiar phrase means—"Put yourself in another's place." To treat any person with whom we are at variance in opinion fairly, we need to project ourselves into their place and know what has induced to the sincere thought and position held. In such closeness of relation, in such sensitive apprehension each of the other, reconciliation and adjudication are possible.

It is just along this line of explanation and of forbearance, in a plea for a better understanding each of the other, that Dr. Haygood is doing his best work for the North and for the South. We quote a few sentences:—  
"Some Northern preachers—shame to them!—are ten times as apt to quote what our wrong-thinking men say as they are to quote what our right-thinking men say. The North and South are not so different as they are being made to seem. There has been too much war and evil-speaking, mud-throwing and lying, on both sides, and for so many long, weary years."  
It will be seen from the following that he speaks with equal frankness and courage to his own as to the Northern people:—  
"I am very sorry that the women who have the most vital interest in this blessed work (for the degradation of negro women is the degradation of Caucasian men) are not at this time taking active part with the Christian women of the North. Somehow you good women of the North and they do not understand one another. Words of course do not help either. Bear with their long delay. There are no better women in the world than the Christian women of the South. In the way of their own country they have delivered from the curse of slavery, know not of, and that you can never fully understand. O it reproaching them; it does no good. 'Put yourselves in their places,' you will wonder with them, by your gracious example than by criticism."

In the work of our denomination in the South Dr. Haygood is not only a sympathetic counselor and adviser, but he uses the funds at his disposal in the most generous way in helping on our schools, students, teachers, etc. One of the addresses in the volume mentioned is entitled, "The Gammon School of Theology," and he speaks enthusiastically of the work of approval of the work done at that institution.  
On the 29th day of January last, at Orangeburg, S. C., the new chapel at Claflin University was opened, and Dr. Haygood and Secretary Hartzell made

the addresses of the jubilant occasion. Both should be read entire. Dr. Haygood said:—

"There has, it is true, been a great deal of trouble since the war growing out of the solution of this problem. There have been heartaches on both sides. But I wish to express my deliberate conclusion from what I know of the history of this country and of history at large that the wonder is that there has not been a great deal more trouble. When I got up this morning and looked out of this chapel it occurred to me that it would be better if there were a *Clafin* in every State of the South than if General Harrison were to give every folio in his cabinet to colored men."

It is gratefully noticeable that Dr. Haygood urges the colored race to cultivate independence and self-respect rather than subordination. This is the strong word, on that line, spoken at Claflin University:—

"I desire to impress upon you two things. The first of these I wish I could say as it is to be a recollection; that you must never forget that you should think of it to-morrow and to-morrow the next day. If I had only ten minutes to speak I would take the black man home with me; let him do nothing to bring reproach on it; let him do everything that will bring him honor from his own people. You cannot take a people in any other way. It has never yet been done otherwise in this world. Cultivate a proper esprit de corps."

Dr. Hartzell began his fitting and able address by endorsing all the good things that had been said about Dr. Haygood by Prof. Duntun, and added some compliments of his own. He believed that the Southern people had changed more since the war in sentiment than any other people on the globe for the same period of time. "He believed that the colored people were being encouraged in their efforts in the South. The graduates of the schools were being recognized. On this point he gave an illustration of a lady in Fort Worth who was attended by a colored physician. He said that it was not difficult to note the assistance given to the colored people by the white people of the South. Referring to Prof. De Treville, he said: 'There is your Prof. De Treville, one of the greatest men in South Carolina, standing here with your men; representing the money and the heart, the conscience of this great State, and sitting down with you and me, and giving his time and patience to the work. We should say, thank God for such men!'"

Such exhibits of fruitfulness in our work, such marked evidence of change in fraternal sentiment in much of the South in these later years, a sympathetic and intelligent apprehension of the Southern view of the "race problem,"—these should now be photographed for the church rather than a renewal of the prejudice, hatred and inflammatory deeds of years ago, though all too true.

Gen. Green Clay Smith, at the Louisville Conference, echoes our important plea for calm, earnest, decisive but charitable consideration of this momentous question. He said:—  
"The race problem is no small matter, but a stupendous question, and requires to be handled with great judgment, without prejudice, and with great good sense. It will require yet more time, more thought, much patient consideration, and it can and will be settled on just and fair terms. Another party must and will come, with all these prejudices and hatreds and suspicions, and they must be met on a basis of principle, a grand, mighty, true, God-given principle of equal and just rights to every man, woman, and child in the Union, and every man, woman, and child in the world, stand forth in strength and purity, sound, commanding, and heaven-born principles—with malice toward none, but charity for all."

## PRESS POINTS.

"No wrong-doing ever springs up at once, full-blown, in society."—*Philadelphia Ledger*.

"There is no room in this world for anything that is worthless."—*Sunday School Times*.

"The superstitious reverence for the Bible is better than the irreverence which leaves it a closed book."—*Christian Union*.

"Party lines should disappear when questions of a purely moral and social character challenge the attention of the public."—*Denver News*.

"The chances for prohibition are undoubtedly better than they were a few days ago."—*Pittsburgh Times*.

"The South has always expended its liberality in private hospitality. The North has given to public institutions."—*Atlanta Constitution*.

"If the pulpit make no war on legislated evils, those evils will be certain to make war on the pulpit."—*Nashville Issue*.

"We want to be taught how to live, how to make the best of ourselves, of our situation, of our relations, of our environment generally."—*Popular Science Monthly*.

"The immorality of trade can only be effectually dealt with by a united Christianity."—*Contemporary Review*.

"Look over your school-room, teacher, and see if there is a single pupil that has not had a smile from you to-day."—*School Journal*.

"A minister without tact is a sight to make the careless laugh and the judicious grieve. No man can do more harm by blundering than he can."—*The Examiner*.

"To regulate conduct seems to be the culminating object of the religion of Moses; to regulate conduct seems to be the religious aspiration of the modern world."—*Hebrew Standard*.

"In these days, thanks be unto God, we are recovering the early and joyous vision of Christianity."—*Christian World*.

"He who would go down, or go Christward, cannot go with the crowd; for the crowd is not going in that direction."—*S. S. Times*.

"Tramps and beggars who least about from one church to another must not be asked if sometimes they meet with less attention in a church aisle than habitual worshippers."—*The Churchman*.

"There probably never was a time when more work was being planned, in ways without number, for promoting Christian enterprises than now."—*Watchman*.

"If the Lord should come to New York, He would recognize any of our churches as organized and conducted on the principles He revealed and the plans He indicated?"—*New York Herald*.

"A generous parishioner of Dr. J. C. McCannell, of Haverhill, Mass., sent him to Washington to witness the ceremonies of

inauguration, paying all charges. Will other laymen of means plan some much-needed outfit and rest for overworked pastors?"

## EDITORIAL NOTE.

## The Rising Tide.

The following letter was received by Chaplain McCabe while in our office last week. It is a noble offer, and we hope the rising tide of love, loyalty and liberality will sweep away all fear of debt. We are assured by the Chaplain that there is no fear of a debt of \$200,000, but there is fear of a debt of \$200,000. We suppose Bro. Cornell's proposition holds good for the payment of the debt, whatever it may be. How many from New England will respond?

New York, Mar. 4, 1889.  
"REV. C. C. MCCABE, D. D.: I judge from appearances that the Missionary Society will be about \$200,000 short at the end of this calendar year. If you agree with me in this, and will obtain the consent of the Board of Managers to undertake to raise the probable deficiency, I will be one of three hundred to give one thousand dollars, providing the other 299 can be found, each one agreeing that this special subscription shall not decrease his regular contribution in the church collections."  
Yours very truly,  
JOHN M. CORNELL.

## PERSONALS.

—Rev. W. B. Jackson, of Georgetown, Me., and Rev. T. R. Pentecost, of Sheepscot Bridge, are invited to return for the fourth year.

—The portrait of John Milton Phillips, on the first page of *World Wide Missions* for February, is a welcome and excellent.

—Bishop Taylor only needed to touch African soil in order to recuperate.

—Chas. Dudley Warner, the author, is tall and erect in form, and looks like a strong thinker. He is a successful angler, and is noted as a pedestrian. In the summer he takes long tramps through the Adirondacks. When at his literary work he wears a black velvet jacket.

—Bishop Vincent has a remarkably interesting article in the last *Independent* on "A Study in Social and Religious Life in Modern Jerusalem."

—We have seldom witnessed such an ovation as Chaplain McCabe received at the People's Church. Cheer followed cheer, and the Chautauque salute. Several times he essayed to speak, when again the glad welcome broke out. The people knew what disinterested and self-sacrificing labor means, and they will speak their appreciation.

—Prof. Huxley has again trenchant upon the theological and religious issues in this forcible sentence: "I verily believe that the great good which has been effected by Christianity has been largely accomplished by the pestilential doctrine on which all the churches have insisted, that honest disbelief in their more or less astonishing creeds is a moral offense."

—The excellent article on our first page by Rev. D. Sherman, D. D., on "The Silence of the Bible," will be read with happy and grateful interest.

—Dr. A. B. Leonard is attending the Kansas Conference. Our readers may expect to hear from him. Surely, our missionary secretaries are all in "labors more abundant."

—The Southern religious press speaks with kindness and appreciation of Bishop Goodell's first official visit to the South.

—The *Ariel*, of Backport Seminary, says in its last issue: "The presence of Rev. G. D. Linley, of Bangor, was much enjoyed in the Methodist and aggressive discourse delivered in the Methodist church on Feb. 20. The sermon of the evening was especially valuable to students."

—The favorable impression which Mrs. Grover Cleveland has made upon the entire American public is happily expressed in the following incident:—  
"Of all the tender farewells to Mrs. Cleveland the prettiest was that of Secretary Bayard. Just as she was about to start yesterday he said to her with his country bow: 'Good-bye, you brought nothing but sunshine with you, and you are taking a great deal of it away.'"

—The many friends of Mrs. Rev. J. W. Guernsey, of Rutland, Vt., will be happy to know that she is gradually recovering from her severe and dangerous illness.

—The *Central Christian Advocate* says of the first appointee to the Agricultural Bureau:—  
"Gen. 'Jerry' Rusk, of Wisconsin, has lived a life of varied experiences. He was the long-traveling companion of General Grant, and has been a soldier, a legislator, a soldier, a Congressman, and Governor of the Big State."

—The Indian *Witness* says of India's Methodist Bishop, Thoburn: "The keynote of all his utterances is—'We must look to God as a refuge.' His faith is strong and his enthusiasm contagious. He makes no practical claims, but comes heavily burdened with cares, completely absorbed with his Master's toll."

—Our aged friends especially will find in the article by Rev. Mark Trafton, D. D., on our first page, much that will interest and comfort. The many friends of Dr. Trafton throughout the connection will be glad to know that he is in comfortable health. So long has his pen been associated with *Zion's Herald*, that he is gratefully considered a constituent part of the paper.

—The deepening love and reverence of the New England Conference for its pioneer missionary, Dr. William Butler, was shown at the People's Church during the address of Chaplain McCabe. The veteran sat upon the platform, and the Chaplain chanced to make a reference to some incident in his work. Spontaneously the large audience broke into a long and hearty cheer. The writer sat where the tender response in face and eye of the grand man was seen. "Whoever shall lose his life for my sake, shall find it." Aye, and find it! Knowest thou what that means? Dr. Butler is fading it here.

—Dr. Homer Eaton, the new agent of the Book Concern, is making himself felt by a practical grasp and vigorous despatch of the varied and immense business interests which he is called to direct.

—The article from the pen of Rev. C. L. Nye, on our first page, is a fine fit of burning away the superstitious declared so persistently in connection with constitutional prohibition.

—Rev. W. B. Thomas, D. D., of Trinity Church, Worcester, preached very acceptably at Wollsey College, last Sabbath; and Rev. W. C. Townsend, of Milbury, supplied the pulpit at Trinity.

—President Harrison pays a very high compliment to New England in selecting two of the eight cabinet officers from our limits. Secretary Blaine does not need any characterization in our columns. He is the best-equipped man in the Cabinet for comprehensive grasp of the needs and duties which will be urgently pressed upon the administration.

—It is a special compliment to the administration that Hon. Redford Proctor was selected as Secretary of War. He is a strong and well-balanced man, of excellent repute, and will be a recognized power in the councils of the Cabinet. The *Daily Transcript* is authority for the statement that: "In religious preference he is a Methodist."

—A generous parishioner of Dr. J. C. McCannell, of Haverhill, Mass., sent him to Washington to witness the ceremonies of

—The writer called at the home of Hon. Jacob Sleeper, in company with Chaplain McCabe, on Thursday last week. We found him in quite comfortable health, and he anticipated taking a ride in his carriage on that day. It is inspiring to be brought near to such a remarkable career, to a life characterized by so many years of sincere and untiring consecration. The absorbing pursuit with this man has been to be useful as the servant of God, of the church, and of humanity. If in these days of confinement and physical restraint he could but hear the echo of some of the grateful and glowing words of England Methodism, it would at least happily divert the sometimes long and lonely hours.

## BRIEFLETS.

—Is not the present editor of the *Congregationalist* becoming slightly medieval?

—Much has been said of late of the spread of Methodism in Colorado, but judging from exchanges just at hand, more Methodism is needed, and of the Eastern stamp. Here is the *Rocky Mountain Christian Advocate* pleading most earnestly that the State give "high license a fair trial," and then deliver the following indictment against those who propose to oppose such a proposition:—

"One of the most senseless proceedings in which temperance people ever engaged is the endeavor often made to force the absolute prohibition of the liquor traffic upon the masses of the people who govern the country are thoroughly disgusted with the business."

—Another reliable exchange this paragraph appears:—  
"We are advised that a bill has been introduced, and is now pending in the Legislature of Colorado to legalize and license prostitution in towns of 5,000 inhabitants and upwards, in that State, and providing for the medical supervision, by the State, of licensed women."

—It is very fitting that the two proposed amendments should go together. If liquor-selling and prostitution are thus legalized by the State, then let that commonwealth fittingly change its name to either Sodom or Gomorrah.

—The *Ariel* ventures to be theologic for once, and says: "Heresy is not half so dangerous as heathenism."

—Frederic Harrison characterizes agnosticism as "Religious Paralysis." There is many a spiritual paralytic too, all unconscious of his condition. The danger is greatest when this symptom appears.

—The *Independent* chances to say what *Zion's Herald* recently said in substance:—  
"Preachers should be Biblical experts, and the only way in which they can be such is to make themselves such."

—The greatest dupes in the world are the dupes of spiritualism. It is the halting place and end of all spiritual delusions. Bishop Poes well said that it was nine-tenths devil, but he was too generous in his proportions. We are not hopeless of reform with any persons until they begin to smitten with this evil and destructive charlatanism. The *Christian World* shows the true weakness of the well-known spiritual manifestations, in the following facts and revelation:—

"The audience of the elect were delighted with the manifestations, when, at a certain point of the proceedings, instead of spiritualists waving in their air or gently stroking their faces, they felt some very material hands tugging at their watch-chains and rifling their pockets. The place was thrown into momentary confusion, and on lights being procured it was found that the spirits, the mediums, several watches, and other portable property had all alike disappeared. The three sons of perdition 'Alison' were professional pick-pockets."

—The *Christian Standard* of Philadelphia is an exponent of the doctrine of holiness, but holiness is based upon a critical and comprehensive exegesis of the Scriptures. The following is an example of the frank but loyal way in which truth is presented:—  
"Many pray, not for purity, but for 'power.' Many pray, not to be emptied of sin, but to be 'filled with the Holy Ghost.' Many sing lustily by the hour:—  
"Fill me now, fill me now!"

Their idea of spiritual power is that of the fullness of the Holy Ghost is that of having a general good time. Have such persons ever taken in the full, deep, searching meaning of that Scripture, 'When he will, He will purge'?

The reproofs of the Comforter must be something of the nature of the wrath of the Lamb, and a gentle, so faithful Comforting only after reproof has been heard and heeded. Some will not be so ready for the coming of the Comforter, if it is well understood that He will reprove."

—If the missionary secretaries succeed in lifting the beneficence of the churches to a successful response to the effort to raise the \$1,200,000 by collections only, then the denomination will have doubled its offering to missions in five years. If this limit is reached, as we believe it will be, then in five years our Methodism will have made a larger increase than the American Board secured annually in its great work. That will be a magnificent record, but it will only show the church that it has just begun to live.

—We are glad to notice that *Our Day*, edited by Joseph Cook, has Francis Willard, Dr. L. T. Townsend, and other eminent specialists in the vital reformatory work of this era, appears in two large bound volumes, covering the entire issues of the numbers of 1888. The books make an encyclopaedia of the latest thought, and freshest, most critical and independent treatment of the problems which agitate the current life of the hour. The Monday lectures of Mr. Cook may be found in them. These volumes provoke thought, freshness and aggressiveness.

—Frederick W. Faber, through whose soul there shone so much of Christlikeness, puts the whole truth into a single line: "Holiness is an unselfing of ourselves."

—The *Illustrated Christian Weekly* of New York is not only one of the ablest of the religious press in editorial matter, but has the added attraction of excellence in illustrative art.

—There are many people, claiming discipleship with Him who was "meek and lowly," and we may add, as truthfully, unsuspicious, who will find practical suggestions for themselves in these words of Thomas à Kempis: "He who is truly in peace never suspects others. But he who is ill at ease and discontented is disturbed by various suspicions."

—Alfred Cookman told his brother John in regard to sanctification: "Why, John, he said, 'after all, it's just a little more of Jesus!'"

—Our thanks are expressed to Rev. A. C. Dutton for an early copy of the Minutes of the South Carolina Conference.

—Rev. E. Stuart Best sends the following correction:—  
"You kindly gave my campaign song a place in your issue of last week, but I fear the manuscript I gave you was so poorly written that your printers have an excuse for the mistake of one letter in the line; but it makes quite a difference in the sense. It reads:—  
"With ballots we'll buy the brewers;" but should read,—  
"With ballots we'll bury the brewers."

If you approve, it might be well to correct the mistake, or we may be accused of favoring bribery."

—On Friday afternoon, the students of the College of Liberal Arts of Boston University transformed themselves into a House of Representatives similar to that at Washington,







## The Family.

### THE YEARS.

BY LITTLE S. BROWL.

A band of robbers are the years,  
Stealing our treasures one by one;  
While others sleep, keen vigil they keep,  
Growing richer by our losses,  
Making gain of all our crosses;  
Drinking the wine of the choicest vine,  
And leaving us only the dregs —  
O cruel, unkind, pitiless years!

Sweet angels of mercy are the years,  
Writing our grief in vanishing lines,  
In ling'ring measures our lost pleasures,  
Turning to blessed rain and wealth,  
The losses and crosses of earth;  
Pain without cure giving strength to endure,  
And nearer bringing our home at last,  
O tender, kind, compassionate years!

Holyoke, Mass.

### THE LESSON OF THE BIRDS.

What do the birds do when the winter naps  
Is bare,  
And the pools are ice-crusted, and he who listens  
Hears the  
The rustle of the snow-wings in the upper air  
Oh! the birds they are brave; their fine pervasive  
Singers  
Discern the distant warmth and balm beyond the  
frost and sting  
The old ones tell the young ones in secret conferences,  
And the young ones learn the lesson, and trust in  
the spring.

In the close pine covers they crowd for protection —  
The left-hand bird who cling to home and will not  
southward go.  
They know the hardy berry-beds, and need no direc-  
tion  
To seek out drinking-basins in the half-melted  
snow.

When the sunshine warms the world, the birds re-  
lease their singing  
Low trills and twitters break the quiet of the woods,  
And while spring is yet a long way off, they see her,  
and come winging.  
Blue bird and thrush and robin in joyous brother-  
hoods.

Teach us your lesson, dear birds, of bright endurance,  
To face the cold and face the gloom, and bravely  
wait and sing,  
And trust the Love that never fails, in confident  
assurance  
That out of winter's deepest drifts shall bloom the  
spring!

— SUSAN COOLIDGE, in S. S. Times.

### THOUGHTS FOR THE THOUGHTFUL.

To-day is a king in disguise. To-day al-  
ways looks mean to the thoughtless in the face  
of a uniform experience that all good and  
great and happy actions are made up precisely  
of these blank to-days. Let us not be so de-  
ceived. Let us unmask the king as he passes.  
— Emerson.

How much suffering is dimly hinted in the  
one intimation that he bare our sicknesses!  
How much may be hidden under the supposition  
of the Jews that he was nearly fifty  
years of age, when so little beyond thirty.  
How sharp must have been the experiences  
which graven such lines upon the visage so  
marred more than any man! Think of all  
that must have gone on under the surface of  
his home life, where neither did his brethren  
believe in him! Consider him that endured  
such contradiction of sinners against himself!  
Think what temptation must have been to the  
Holy One, and what the concentration of malice  
and great rage when the Prince of Dark-  
ness went forth to do his work against the  
lonely Son of Man, whom he knew to be the  
Son of God! Think of Jesus alone with  
Satan! Oh, what things he suffered before  
He came to the agony and bloody sweat,  
the cross and passion, which filled up the cup  
which his Father gave Him to drink for us  
men and for our salvation! — Frances Ridley  
Haverhill.

Winter, no doubt, is not the pleasant season  
that summer brings, with her songs and  
flowers and long bright summer days. Bitter  
medicines, no doubt, are not savory meat; yet  
he who believes that all things shall work to-  
gether for good, will be as ready to thank God  
for the winter frost that kills the weeds and  
breaks up the soil, as for the dewy nights and  
sunny days that ripen the fields of corn. May  
God give us such a faith! With nature weak,  
and grace imperfect, when there is no lifting  
of the cloud, and trials are severe and long  
protracted, oh! though it may be easy for an  
on-looker to preach patience, it is not easy for  
a sufferer to practice it. How ready are we to  
cry, "How long, O Lord, how long?" Yet  
let me have a little faith in God's truth in  
love; let me be confident that He will do what  
He has said, and perform all that He has  
promised, and I shall discover mercy's bow  
bent on fortune's blackest cloud, and, under  
the most trying providences, shall enjoy in  
my heart, and exhibit to others in my temper,  
the blessed difference between a sufferer that  
mourns and a spirit that murmurs. — Thomas  
Guthrie.

Brief are the days and few  
When the sky is clear and blue,  
And the wind goes over the grass  
Like the laugh of a Maying lass.  
But our God is good to all,  
And some perfect days befall,  
Notwithstanding.

We do what we can, and trust;  
But our doing tends to dust,  
And the night flows over the day  
And washes its deeds away,  
But what we truly try,  
The world will not let it die,  
Notwithstanding.

Then courage, my brothers brave,  
And the precious remnant save!  
Our hopes are like lamps of fire,  
Set high, to lead us higher.  
No man has yet lived his dream,  
But we climb by things that seem,  
Notwithstanding.

— James Buchanan.

Doubtless the heavenly life will be many  
sided. It will not all be public worship, nor  
all retirement and meditation, nor all intel-  
lectual investigation, nor all social inter-  
course; but these occupations will be com-  
bined in due proportion to build up a life com-  
plete and full. The soul, no longer hampered  
by weakness or limited by want of time, will  
sweep onward along a course of symmetrical  
development and growth in knowledge and  
holiness and love, a course which will shine  
ever brighter and brighter as it draws nearer  
to the ineffable glory of the Infinite. But this  
pathway of eternal progress we may enter  
upon in the present life. Death will not  
break the continuity of existence, but only  
widen the soul's capacity and its sphere of ac-  
tivity. The same lines of thought and study,  
the same far-reaching problems in astronomy  
and philosophy, in physics and metaphysics,  
which engage our minds here, may still claim  
our attention over yonder. The same bliseful  
friendships and hallowed loves that cheer and  
brighten our earthly lives will blossom fairer  
still in that immortal clime. The same God  
and Saviour, "whom having not seen we love,  
and in whom, though now we see Him not,  
yet believing we rejoice with joy unspeak-  
able and full of glory," we there shall  
worship face to face, and beholding His  
glory shall be "changed into the same image  
from glory to glory." — Our Celestial Home.

Ab, how very different our lives, our aims,  
our interests would look if, for one single  
hour, we could see them as we shall see them  
when, a few years hence, we lie on the bed of  
death! Which shall we think most of then?  
our successes, our accumulations, the bitter  
things we have written, the sharp things we  
have said, or any good deed, were it ever so  
humble, which, by God's grace, we happily may

have tried to do? "O God, deal not with us  
after our sins, neither reward us according to  
our iniquities!" Oh, recognize us for Thine  
own, even if it be but as the last and lowest of  
Thine own. Oh, say not to us, "Ye have said,  
Lord, Lord; ye have prophesied in My name,  
but I never knew you. Ye have professed to  
love Me, but ye have not kept My command-  
ments. Ye have not done the things which I  
said." Ah, Lord, it is true. "We have left  
undone those things which we ought to have  
done, and have done those things which we  
ought not to have done." Saints we are not,  
heroes we are not, not even magnanimous;  
scarcely even dare we claim the humblest  
meaning of the word Christian, still less that  
we are the sons of God. Yet something —  
something not quite despicable, not wholly  
ignoble, by Thy grace we may have been or  
yet may be. No branch of palm, no crown of  
amaranth, no chariot of fire for us; but oh,  
write upon us Thy new name, and renew up-  
on our forehead Thy half-obliviated bap-  
tismal cross! — F. W. Farrar, D. D., P. R. S.

### A PANACEA.

BY MRS. HARRIET A. CHERVIER.

ONE of the most convincing proofs that  
this world is not our rest, arises from  
the feeling of melancholy which steals over  
the heart, often from no apparent cause what-  
ever. Often in the midst of cheerful sur-  
roundings there come a sudden doubt and ap-  
prehension, robbing otherwise sunny moments  
of all brightness, and leaving a dull, undefined  
sense of unrest in their place. Some one re-  
cently expressed the belief in our hearing that  
there was a "morbid streak" in every woman's  
nature. And if so, what wonder?  
The refrain of one of our modern songs tells  
the uncomfortable story that "men must work  
and women must weep." But much of this  
tendency soon becomes abnormal and unnec-  
essary, and if a cheerful countenance does  
good like a medicine, a sad and dissatisfied  
expression will surely produce an opposite  
effect. There is no denying that women must  
often look on pain, pass through trying and  
mournful scenes, and suffer much themselves.  
And inseparable from a thoughtful woman's  
mind is the habit of brooding, either in a  
placid or troubled mood. Yet, in the face of  
these facts, there is generally a buoyancy and  
rebound in a woman's temperament rarely to  
be matched in the opposite sex.

While it is eminently true that religion and  
the Bible form a Christian's best shield against  
sad forebodings, yet there are other whole-  
some helps of which a despondent mind may  
avail itself. Fuller says: "To divert at any  
time a troublesome fancy, run to thy books.  
They presently fix thee to them, and drive  
dull care from thy thoughts. They always  
meet thee with the same kindness." Yes,  
there is very much of help and kindness in  
good books. They are our friends, and talk to  
us in a language at once courteous, diverting  
and instructive. History acquaints the mind  
in alluring story with the events of by-gone  
years. Books of travel bring vividly before  
the eyes strange lands, a description of their  
inhabitants, with their customs, foreign ani-  
mals, fruits and vegetation. Biography is  
rich in stories of noble lives; while a good  
fiction entertains and proves a delightful  
stimulus, often rousing to fresh endeavor in  
the right direction. To cultivate a habit of  
reading is almost as necessary to maintain a  
healthful mind, as is nutritious food to sustain  
the body. If every woman would form a  
habit of having a book constantly in course of  
reading, it only ten minutes a day could be  
spared in its perusal, the mind would contin-  
ually have something to feed upon outside of  
its own narrow realm. Dejection feeds chiefly  
upon mental introspection. A grand panacea  
for dispiriting reflections is constantly find-  
ing upon the excellent material found either  
in the home or the public library with its  
loaded shelves, free to all. The religious  
newspaper of the present day presents a rare  
and varied feast, coming every week with ma-  
terial from the ablest pens, and intelligence  
from all parts of the world.

It has been truthfully said that a mind not  
properly occupied will prey upon itself. It  
becomes, therefore, an absolute duty to fur-  
nish the needed requirements of the thinking  
part of the body. When the physical system  
becomes worn and depleted, the physician  
recommends rest and change. It rests the  
mind to draw it away from itself, and the  
change from one kind of book to another is  
just what is needed. Take up the books and  
wander off in the vast realms of thought, and  
in the imagery and fancies conjured up by  
other minds, find a sure panacea for your own  
fitful and needless brooding.

### THE GIFTS OF THE BIBLE.

God's Gifts to Us.

Acts 17: 25 — "God giveth to all life,  
breath and all things."  
John 3: 16 — "God so loved the world that  
he gave his only begotten Son, that whosoever  
believeth on him should not perish, but have  
everlasting life."  
Titus 2: 4 — "Christ gave himself for us  
that he might redeem us from all iniquity and  
purify us unto himself."  
Luke 11: 13 — "If ye . . . know how to  
give good gifts to your children, how much  
more shall your Heavenly Father give the  
Holy Spirit to them that ask Him."  
1 Cor. 12: 7 — "Manifestation of the Spirit  
is given to every man to profit withal."  
James 1: 5 — "If any man lack wisdom,  
let him ask of God, who giveth liberally to all,  
and it shall be given him."  
Matt. 11: 28 — "Come unto me, all ye that  
labor and are heavy-laden, and I will give you  
rest."  
John 1: 12 — "To them gave he power to  
become sons of God, even to them that be-  
lieve in his name."  
John 10: 27 — "My peace I give unto  
you."  
Ps. 84: 11 — "He will give grace and glory,  
and no good thing will he withhold from them  
that walk uprightly."  
1 John 5: 11 — "This is the record that God  
hath given to us eternal life and this life is  
in His Son."  
Rev. 2: 10 — "Be thou faithful unto death,  
and I will give thee a crown of life."  
In view of these manifold gifts, well may  
we say: "What shall I render to the Lord for  
all His benefits to me? I will take the cup of  
salvation and call upon the name of the Lord"  
(Ps. 116).

Our Gifts to God.

Prov. 23: 26 — "My son, give me thy  
heart."  
Heb. 2: 1 — "We ought to give the more  
earnest heed to the things we have heard, lest  
at any time we should let them slip."  
Rom. 14: 10 — "We shall all stand before  
the judgment seat of Christ. So then every

one of us shall give account of himself to God."  
Pa. 100: 4 — "I give myself to prayer."  
1 Cor. 16: 2 — "Upon the first day of the  
week let every one of you lay by him in store  
as God hath prospered him."  
Eph. 4: 28 — "Let him labor, working  
with his hands the thing that is good, that he  
may give to him that needeth."  
James 2: 16, 18 — "If a brother or sister be  
naked and destitute of daily food, and ye say,  
be ye warmed and filled, notwithstanding ye  
give them not those things needful for the  
body, what doth it profit?"

Ps. 29: 1 — "Give God the glory due unto  
his name."  
2 Cor. 8: 5 — "They first gave themselves  
to the Lord and to us by the will of God."  
2 Pet. 1: 5 — "Giving all diligence, add to  
your faith virtue, and to virtue knowledge,  
temperance, patience, godliness, brotherly  
kindness, charity."

Rom. 12: 1 — "I beseech you, therefore, by  
the mercies of God, that ye present your bodies  
as a living sacrifice, holy and acceptable unto  
God, which is your reasonable service."

"Lord, in the strength of grace,  
With a glad heart and free,  
Myself, my residue of days,  
I consecrate to Thee."

"Thy ransomed servant, I  
Restore to Thee Thy own;  
And from this moment live or die,  
To serve my God alone."

### Our Girls.

"A PENNY FOR YOUR THOUGHTS, sis," said  
Will Preston, laughingly. "You  
haven't so much as winked for fifteen minutes  
at least. What weighty matter is it you are  
so intently considering?"  
Sue laughed a little, and roused herself  
from her thoughts.  
"I'm in a sort of a fix," she said, "and can't  
for the life of me see my way out. You know  
Mr. Long said to-day that the Sunday-school  
would take up a collection next Sunday for  
Miss Harper's school in Japan, and I have but  
fifty cents to my name. I shall have to spend  
part of that for car-tickets to-morrow, and  
it's two weeks before I have my next allow-  
ance. What am I going to do? I can't give  
just twenty-five cents, I'd feel too mean for  
anything."

"How much do you want?" asked Will;  
"perhaps I can lend it to you."  
"Thank you for your offer; but you see I  
promised papa when he began giving me an  
allowance that I wouldn't borrow, under any  
consideration, of any one. It is too provoking!  
They never take up a collection for anything  
the first of the month, when I have some  
money, but just as I get to my last cent all  
the missionaries and poor folks put in their  
appearance."  
"If that's the case," said Will, "I should  
think you would profit by past experience  
and not make a certain proportion of your al-  
lowance when you get it; then you will be  
ready for any emergency. I've heard of folks  
tithing their possessions, why don't you?"  
"I would, I believe, if I had more, but it  
seems a good deal to take a tenth right out of  
the little I have, and how can I tell how much  
I am going to need for myself?"  
Will laughed outright.

"You remind me of a proverb I've heard,  
'What the Abbot of Bamba cannot eat he  
gives away for the good of his soul.' If you  
happen to have a little left after you've paid  
all your own wishes you'll bestow it in  
charity; that's your principle, is it? Strikes  
me it proves rather more beneficial to you  
than to charity, inasmuch as the charity  
seems from your own account, begging your  
pardon for the expression, to 'get left' most  
of the time."  
Sue's face colored with vexation.  
"It's a very easy matter for you to sit there  
and tell me what I ought to do," she said.  
"You don't make a certain proportion of your al-  
lowance when you get it, do you?"  
"I fully agree with you, my dear sister;  
it's the easiest, most comfortable sort of thing  
in the world to tell anybody else just what he  
or she ought to do. As for my practicing my  
own advice in this line, I'm only telling you  
what I should do in God's truth in my own  
life. I don't profess to be living for anything  
special but my own pleasure, you know; and,  
if I understand it aright, you do."  
The color on Sue's face grew deeper than  
ever, but this time she did not answer, and  
Will, feeling half ashamed of himself, betook  
himself elsewhere.

Yes, Sue thought, she did profess to be liv-  
ing for Christ, but was she? Did she serve  
him? Did she have a little left after she had  
paid for her own necessities? Did she have a  
tenth of her ample allowance for Christ's  
cause?

Simply because she was afraid she should  
not have enough left to gratify all her own  
wishes.

Let me see — yes, she had been to three  
concerts this month, into the art-gallery once,  
bought two pounds of caramels already, and  
had ridden on the horse-car several times  
when she might just as well have walked. O  
dear, it was no wonder she had no money left!  
"It's a perfect shame. Will's proverb fits  
my case about right. I'm too mean and small  
and miserable for anything, to give only the  
tenth of my allowance as I have! I'm going  
to reckon up what I have actually spent, and  
a certain sum to be set apart for charitable  
purposes."  
So Sue, procuring a pencil and paper, set to  
work at once and was surprised to find how  
small a sum she had actually expended. When  
she had reckoned up all her actual expenses  
and made liberal margin for extras, she  
would certainly set aside a tenth hereafter,  
and in the meantime she would go to papa,  
state the case, and ask him for once to ad-  
vance her a little that she might be able to meet  
next Sunday's demand.

Papa heard her through and granted her re-  
quest. But somehow he did not seem as  
pleased with her resolution as she had expected  
he would be.  
"You say," he asked, "that you think you  
can surely give a tenth?"  
"O yes," replied Sue. "I shall have plenty  
left for all that I need by calculating ahead  
a little, and some for what I don't need, I expect  
you would say if you saw my memorandum."  
"Do you remember what David said about  
his sacrifice once?" was papa's next question.

"Why, no," answered Sue, wondering what  
anything David said or did could have to do  
with her case.  
"Neither will I offer unto the Lord that  
which cost me nothing," quoted papa, gravely.  
"Think about it prayerfully, Sue, before  
you decide what you will do."  
Sue went slowly upstairs to her own room,  
and made a list of her monthly allowance after  
she had reckoned up all her actual expenses  
and made liberal margin for extras. She  
would certainly set aside a tenth hereafter,  
and in the meantime she would go to papa,  
state the case, and ask him for once to ad-  
vance her a little that she might be able to meet  
next Sunday's demand.

"Neither will I," she sobbed. "I have ev-  
erything to be thankful for, and I will offer no  
more offerings to my kind Heavenly Father  
which cost me nothing, God helping me."  
"How is it, Sue?" asked papa that night.  
"Tenth, anyway; more, if possible."  
"What!" exclaimed Will, who happened  
to overhear. "I say, sis, I beg your pardon  
for speaking to you as I did. You're a trump,  
after all, and if it's any consolation I'll add  
that I don't really think there's any reason  
why I shouldn't practice what I preached as  
well as you." — KATE SUMNER GATES, in Our  
Youth.

### A WORD FROM THE IMMIGRANTS' HOME.

WE are glad to announce that we have  
been enabled to move this Home to 56  
Marginal Street, nearly opposite the Cunard  
pier. Now we shall be very convenient for  
the great crowd of immigrants as they come  
out upon the street; and as they lift up their  
eyes, the friendly sign of the Immigrants' Home  
will meet their eye like a beacon-light in  
the midst of all the liquor saloons that fill  
the place. As a sample of the patient and per-  
severing manner in which Mrs. Clark, the  
missionary, works among these poor girls, I  
give the following: —

A very pretty, bright Irish girl of sixteen  
came over in one of the last steamers, who, as  
she did not seem to know where she was go-  
ing (although some one was evidently trying  
to tell her), Mrs. Clark, after much persua-  
sion, induced her to go to the Home with her.  
She secured a place for her the next day as a  
servant in a nice family in East Boston. A  
few days later, as Mrs. Clark was hurrying  
down Hanover Street from doing some mis-  
sionary errand, she came suddenly upon this  
girl standing on the sidewalk talking to a  
strange gentleman. "Oh," said Mrs. Clark,  
"what are you over here for?" The girl was  
confused, and told a story to explain why,  
but Mrs. Clark said: "You have run away  
from your place." She pressed this truth to  
her till she confessed she had done so. And  
then Mrs. Clark said, "Who is this man with  
whom you are talking?" She replied it was  
an acquaintance she made on the steamer. The  
man at this juncture seemed to think best to  
withdraw. Mrs. Clark then kindly persisted  
in taking the girl home with her, but she  
seemed very unwilling to go. After she found  
that entreaties would do no good, she told her  
she should have to call a policeman, which  
inclined her to go. She cried herself to sleep  
that night, but the next morning she seemed  
calmer and more reasonable, and was won by  
Mrs. Clark's kindness to tell her story.

She said she was ticketed for New York,  
where her grandfather was to meet her, whose  
address she had, but said she met a  
man on the steamer who was very kind to  
her, and who persuaded her to stop in Bos-  
ton. This was the man who had followed her  
up, and but for the providential manner of  
Mrs. Clark's finding her, would have pos-  
sessed himself of her.  
Mrs. Clark thought best to keep her a few  
days to instruct and advise her, and the girl  
seemed very thankful for such a friend, and  
appeared to realize from what she had been  
saved. Mrs. Clark will write to New York  
and ascertain if her grandfather is there, and  
if so, send her to him, or procure her some  
good place here.

### The Little Folks.

#### CONSOLATION.

When Molly came home from the party to-night —  
The party was out at nine —  
There were traces of tears in her bright blue eyes  
That looked mournfully up to mine.

For some one had said, she whispered to me,  
With her face on my shoulder hid,  
Some one had said (there were sobs in her voice)  
That they didn't like something she did.

So I took my little girl up on my knee —  
I am old and exceedingly wise,  
And I said, "My dear, now listen to me;  
Just listen, and dry your eyes."

"This world is a difficult world, indeed,  
And people are hard to suit,  
And I should have said (there were sobs in her voice)  
Is a home to the man with the flute."

"And I myself have often thought,  
How very much better 'twould be  
If every one of the folks that I know  
Would only agree with me."

"But since they will not, the very best way  
To make this world look bright  
Is never to mind what people say  
But to do what you think is right."

— WALTER LEARNED, in St. Nicholas for March.

#### THE GROTTTO.

BY ELIZABETH S. DRANE.

KATE and Frank Eaden had gone to spend  
a night and the next day with some  
schoolmates, and also cousins, who lived on a  
farm a couple of miles out of town; and the  
thought of the pleasant time they were  
to have, made the girls who were left at home  
ask their mother to tell them something about  
the sports she used to have with her young  
cousins who lived at the grandmother's. They  
had heard her talk of the brook and the  
meadows, the rock, the river, the spring, the  
nut-trees and the grape-vines; but now would  
she tell them what sort of plays they had?

Mrs. Eaden sat silent a few minutes think-  
ing; and then she asked, —  
"Did I ever tell you how we tried to make  
a grotto?"  
"No, mamma, no, indeed," said Emma.  
"And Fannie joining in the request, Mrs.  
Eaden began: —

"One Monday morning I went to spend a  
week at grandmamma's, and after the joyful  
greetings all around, we girls, as was always  
our habit, started for the brook. We ran  
down the steep slope to the meadow, crossing  
the quag on a plank before reaching it,  
skipped over the level meadow, and were soon  
at the brook-side.

"After we had waded up and down the  
merry little stream, and while playing in a  
shallow part of it, one of us proposed that we  
should gather up a quantity of the pretty,  
smooth pebbles and build a grotto. It was  
quite a startling idea, but very attractive, for  
we had all read something about grottoes,  
though none of us had an idea of the form  
and style of them. Della thought they were  
known only in fairy-books, but I knew that  
real people had them in their grounds, and I  
reminded the others of a story we had all  
read in which a lady was having one built  
and was assorting feathers for ornamenting  
it. We talked over the subject a little while,  
and then went industriously to the business  
in hand.

"When we had picked up as many stones  
as our aprons would well take — and they  
made our aprons very wet — we stepped out

of the brook to the bank, where we sat long  
enough to dry our feet and put on our stock-  
ings and shoes, and at the same time to de-  
cide where our mimic grotto should be."

"Why, mamma, wasn't it to be a real grot-  
to?" asked Emma.  
"You see, my dear, that with the material  
we could collect, we should never be able to  
make a grotto in which a dozen people could  
walk about or be furnished with seats. But  
we were as much interested as if we had been  
planning a full-sized grotto. It was like ar-  
ranging a nice baby-house for our dolls."

"Yes, mamma," said Fannie, "and I should  
like it better." Fannie loved her dolls.  
Mrs. Eaden proceeded: "We decided our  
grotto should be beside the great rock, be-  
cause the place was shaded by a large walnut  
tree. Then on one side the rock formed a  
perpendicular wall, which was covered with a  
growth of short ferns, and the smaller rocks  
that partly surrounded it enclosed enough  
space for us to work in, two at a time, and  
leave a wide opening. Then, too, the ground  
was nearly covered with moss and a kind of  
soft, short grass. We liked it the better for  
its irregular form, fancying that it could be  
made all the more interesting by the little  
nooks and crannies."

"We laid down our stones, and spread our  
aprons on the rocks to dry. Then it occurred  
to us that we should want many things beside  
pebbles; and Bessie remembered that she had  
a box of shells, and Della said she had been  
saving some feathers of a bluejay and a yellow  
bird, beside some red and black and white  
ones. So she went to the house to bring these;  
and when Bessie and I picked up the leaves  
that had fallen on the grass, and made the  
place clear, and then assorted the stones by  
their colors and laid them in separate piles."

"What colors had the stones, mamma?"  
"There were brown, and dark red, and  
black, and slate-colored, and gray, and white;  
and some had a stripe and some a spot; so  
there was a variety."

"And how pretty," said Fannie.  
"Yes, they were pretty. We did not know  
exactly how to begin. We had an idea that a  
regular grotto was paved with stones, but we  
did not like to cover the soft, green carpet our  
grotto had, so we began laying out winding  
paths from the entrance to the farthest cor-  
ners; and when Della came, she brought, be-  
side the shells and feathers and dolls and  
dolls' chairs, quite a good-sized piece of look-  
ing-glass, which she thought would 'shine  
out from somewhere.'"

"It was a treasure, which, by common con-  
sent, we bedded in the moss, calling it a 'lake,'  
concealing the edges and rounding the cor-  
ners, so as to give a quite natural effect with  
its one long point. Then we laid a pebble  
walk around it, leaving a little margin, and  
quite exulted in Della's bright idea. Then it  
occurred to us to make a circle of the shells  
for a fairy ring, and to call the whole the  
'Fairy's Grotto.'"

"O mamma, how splendid!" said Emma.  
"Yes, we were delighted with the idea, and  
when the rug was completed, we thought we  
should erect a throne, and have one of the  
dolls for fairy queen. We grew more and  
more interested, and when we remembered  
that on another side of the meadow was a  
very old stump of a tree, which we had lately  
observed to be covered with pretty growths,  
which would be very useful to us, we tied on  
our aprons and scampered off to collect all the  
bright things we could find. We found beau-  
tiful lichens and mosses, green and gray and  
red, and fungi that had a pale tint of straw  
color with waving lines of brown and drab,  
and clusters of bright berries, and plants we  
knew no names for, with slender stems and  
tiny leaves, all of which we carefully took  
in our aprons, and ran back to our rock and  
our pleasant labor. Untying our aprons, we  
laid them on the ground with the treasures  
they contained, and, on looking about, we  
found a clod of meadow-earth held together  
by grass roots, which we laid in the place we  
decided to be most suitable for the throne."

"In the construction of this most important  
affair, we began with the steps, for which we  
used the shell-like fungi, setting the edges  
into the soft earth of the clod which was the  
foundation of the structure. We covered the  
mound with circles of pebbles and shells,  
using the pretty red and gray cup-mosses  
between the rows, and at the top we placed  
one of the dolls' chairs, sinking it a little  
among the stones."

"You may think the chair was a funny one.  
It was a china cup, from which the handle  
had been broken, taking out about a third part  
of the cup. You see that this made a quite  
commodious 'easy chair,' and that was what  
we called it. We made the seat more impos-  
ing by setting around the back and sides a row  
of Della's blue and yellow feathers, and  
thought we would ask Aunt Anna for one of  
the peacock feathers she had which we would  
regard as a canopy; and this we afterward  
did. We placed the smaller and prettier doll  
in the chair, and though she did not quite sat-  
isfy our notion of a fairy, we would attend to  
that matter afterward. We set some of our  
slender plants and bright berries here and  
there on the margin of the 'lake,' and were  
delighted with their reflections on its surface.

We made little rockeries and set mosses  
among them. We distributed what remained of  
the bright feathers among the ferns on the  
rocky wall of our grotto. We found a place  
for every pretty thing we had brought.

"The costliest toys in the world could not  
have made three little girls happier than we  
were with our fancies and the materials fur-  
nished by nature and ready to our hands. Nor  
did our enjoyment end with that day. By the  
help of our elders we dressed our queen in  
more fairy-like attire. We spent a pleasant  
hour in stringing the blue and pink flowers of  
the larkspur into wreaths and festoons for the  
adorning of the queen, the throne, and the  
fairy ring. In every ramble we found some  
pretty or curious thing for our grotto. One  
day it was clematis with its clusters of white  
flowers, which we pulled from the shrubbery  
on the banks of the brook in such long vines  
that we hung them from rock to rock across  
a nook of the grotto. One time we brought a  
quantity of small cones, and some of the pine  
needles in the sheaf we stood about in the  
fairy ring to serve for the green men and  
women of fairy-land. We tried to fancy what  
speeches the queen would make to her people,  
and what orders she would give. Grandma  
helped us about that one day when we had  
persuaded her and Aunt Anna to visit our  
grotto. The grotto was an unfailing source  
of delight to us every day of the vacation."

And the little girls who heard the story  
were made happy by the thought of it.

### REPLENISHING SUNDAY-SCHOOL LIBRARIES.

IT is a problem, and confessedly a difficult  
one, to determine what books shall be ad-  
mitted to our Sunday-school libraries, and  
what shall be excluded. Many excellent peo-  
ple would restrict the selection to those of a  
purely devotional, or distinctly religious char-  
acter. They contend that the library should  
contain nothing but books that bear directly  
upon Christian character or experience. They  
denounce, and with good reason, the intro-  
duction of cheap fiction, books of adventure,  
merely, love stories, and the like. In their  
earnestness, however, to exclude the possibly  
harmful, they encounter two difficulties —  
one, of securing a sufficient number of books  
of the better sort, and the other of getting  
the average scholar to accept this desirable  
pabulum.

At the request of the editor



On the 10th of April, 1831, he married Eliza Place, of New Bedford, and in March, was induced by her to attend revival services at the Fourth Street Methodist Episcopal church.

his heart, and felt the support and inspiration  
his faith throughout his entire life. Upright  
honorable in all his business relations, true  
abiding in him attachments, possessed of a w

neuralgia; all chronic and nervous disorders. will be sent, free of charge, to any one address: DR. STARKEY & PALEN, 1529 Arch St., Phila., or 331 Montgomery street, San Francisco, Cal.

BONDS SOLD ON INSTALLMENT PAYMENTS  
AMERICAN TONTINE SAVINGS UNION  
250 Broadway, New York

HENRY C. WILSON,  
ROOM 33, 36 Bromfield Street, Boston.  
**LOCAL AGENTS WANTED**

**Easiest book to sell** that has been published for years. **14,000** copies sold in one month. Everybody wants it. Reliable agents wanted, ladies preferred, on commission or salary. \$750 a few Good Agents Wanted. Mention this paper.

**THE HENRY BILL PUBLISHING CO., Norwich, Ct.**

Y.  
Its  
me  
ral  
ci-  
ect  
and  
is  
ter  
ang  
nd  
ful,  
are  
re.,  
ee.  
oo.

-nd-  
de  
or  
ng.  
are  
ce.  
erry,  
d i  
rie,  
om,

I.

a  
t  
e  
o  
o

ed  
id-  
in.  
Y.  
L.  
D.  
L.

ha  
n  
io  
r  
Da.  
y

R.  
R.  
iv.  
TH  
g  
ign  
of  
O<sub>y</sub>

E  
all,  
ro  
f  
IM  
RU.  
en-  
nce  
und  
to  
ake  
in  
any  
only  
cross  
CO,  
O.

-  
A  
7  
0  
0  
-

The  
s  
o

cons  
not  
res.  
ent  
ret  
Mo.

N  
jo  
Z.  
B  
to B  
ry-  
and  
ral  
nn.



